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Grimsby, Ont.
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Jan

CALVINIST CONTACT

33RD YEAR OF PUBLICATION, NO. 1609 SEPTEMBER 2, 1977

Reaction to Anglican Church Report

Shall these children die?

by Gerald Oosterveen
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Guardian Publishing

Mr. Oosterveen is chaplain in an Illinois institution for the mentally retarded, operated by the state department of mental health and development disabilities. He recently spoke in Canada during which time the Anglican Church committee released its report on early death for severely retarded children.

Dr. Lawrence Whytehead, a Winnipeg surgeon, was recently quoted as saying that "severely retarded children are like family pets - cats or dogs - and the kindest thing to do for that child is to ends its life... within days of its birth." Had this been his private opinion it would be tragic enough. Instead, his words reflected the thoughts of the Anglican study committee of which he is the chairman. It is gratifying to note that an outraged Canadian public strongly condemned the conclusions reached. Hopefully, when the General Synod of the Anglican Church in Canada met in Calgary at the time this article is written, the report will not merely be extensively revised but decisively rejected.

If the committee were only suggesting that dying people should be allowed to die more quickly, many thoughtful people, Christians, too, would agree. It is not always in the best interest of a dying patient to be hooked up to a machine and pumped full of medicines in the faint hope that perhaps death can be delayed a day or two. Death, especially for a Christian, is not something to be avoided at all cost, but can be a blessing indeed for the suffering one and his family.

But the committee wants to go further. The suggestion is that those who, in the opinion of objective observers or family members, suffer pain and discomfort or cannot live an enjoyable and productive life be deliberately and quickly put to death. The severely mentally and physically handicapped, the committee claims, fall into that catagory and would be much better off dead. Their death would remove an emotional burden from their families and great financial responsibility from society.

The members of the Anglican study committee are surely not cruel and heartless people. Quite to the contrary, they strike me as being sensitive and concerned, wrestling with a painful problem that has no easy solution. When they consider mental or physical deformity as a horrible tragedy to befall a child and his family, they are absolutely correct. It *is* heart-wrenching to see a person with twisted body or a barely functioning mind. Even after several years of working with many such people, I am sometimes still nauseated as the enormity of their handicap hits me. From personal experience and contact with many parents, I know the strain and sorrow with which they live. While any type of handicap is a big problem, the burden is magnified with a severe affliction.

For the parents of a severely handicapped child it is agony to care for the child at home and equal agony if the decision is reached to send him to an institution. For the handicapped person himself life can truly be joyless, depending somewhat on the amount of love and acceptance he receives from other people. And pathetic indeed is the funeral of a retarded person when his family cannot even be bothered to attend this last farewell. Who can be aware of all this and not resolve to do something, anything, about it?

But how can anyone reach a decision so quickly after a child's birth, when there is virtually no opportunity yet to estimate his potential for development? And why must the solution proposed by the committee to solve the problem of severe physical or mental handicaps be murder? The committee does not speak of murder, I realize, merely of ending life. The taking of life of a person who otherwise would not die has always been called murder, or at least manslaughter, by civilized people. Sympathetic though I am towards the committee members who struggled with the problem of the severely deformed, I can nevertheless conceive of no possible justification to endorse the extreme solution they now propose. The committee would never have reached this conclusion, I am convinced, had they realized they were dealing with people, severely retarded and tragically deformed perhaps, but people just the same. The protection of the Sixth Commandment, "Thou shalt not kill!", and of civil laws under which we all live, covers the severely handicapped as much as any other citizen.

Most revealing in Dr.Whytehead's comments is his contention that handicapped children are like family pets. I am appalled by the comparison, but if the good doctor were correct it would provide a neat way out of the problem. If handicapped children in reality are not human beings but more like pets, then it would be perfectly proper to end their life in a humane manner (though pet lovers may claim pets are to be loved, not killed). The killing of pets would not be murder, either. No one would take offense. For that matter, even parents should have no particular feelings of grief or pain. That "thing" to whom they give life isn't human anyway, And the life "it" has - did you notice Whytehead's use of the impersonal "it" to describe a child - is not life as we know it, not life protected by law. But Whytehead is wrong, and his committee dangerously in error.

What makes retardation so intensely painful to parents is their knowledge that this child *is* a human being. Something of the father and something of the mother, joined together in the act of love, produced this new being. But because there was an interruption in his development which somehow damaged the intricate and involved systems which make people function, this child will always be different. Parents live with the sad reality of what is and the unfulfilled dreams of

Continued on page 4

Ruiter visits Ontario schools

Newly appointed executive director of the National Union of Christian Schools, Michael Ruiter, will be in Ontario during the first, third and fourth weeks of October to visit various Christian school communities.

Mr. Ruiter replaces John Van der Ark who held that position for a number of years. Mr. Ruiter will speak to a number of combined scholastic meetings and principals clubs as well as visit parent-teacher associations and other school community groups. He will be available for speaking and arrangements can be made through Fred Vander Velde at the Canadian Christian Education Foundation office in Burlington, Ont.

The Foundation, which requires nation-wide support to help underwrite curriculum development costs, has engaged in a cross-Canada mailing to 11,000 homes in an effort to receive support. Fred Vander Velde, executive director of the Foundation, says that it is the first official mailing within the Christian Reformed Church community.

The Foundation raises funds so that Canadian textbooks can be developed by Canadian educators for use in Canadian Christian schools.

Calvinist Contact price up a penny a week

Increases in printing costs and postage has brought about a 50 cent increase in the yearly subscription to Calvinist Contact, according to Guardian Publishing Company which produces the paper each week.

The increase, effective October 1, 1977, will place a yearly subscription at $8.50 for one year or $16.00 for two years. Calvinist Contact has also adopted a one notice billing system rather than the traditional three. Subscribers will receive a notice that it is time to renew their subscription. and your continued support is appreciated.

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NEXT WEEK

Reflections on Salem

VIEWPOINT

by Keith Knight

The survivors of death

It has been some time since I confronted Death on paper. Written-duels require an objective mind and that has been a bit hard to do in recent months, especially in reflecting upon the sudden but beautiful death of my father.

When those pangs of loss pierce the soul you receive a great deal of comfort from the Bible ... and it proved to be a treasure for our family. It was as though God was hugging you in His powerful arms, just as you caress a young child or grandchild.

As God restores your strength and as He gives comfort to the widow and widower, the child, the brother or sister, then you come to accept your new life and you establish a new way of glorifying God.

It has been five months since my dad died. It seems like yesterday, yet it seems like a generation ago. You live on memories and you adjust your life and you live it one day at the time.

Sometimes you become upset with the human destruction around you. You see many of God's children taken away in a moment and you visualize God taking a broad sweep over the earth, scooping us up by the thousands each day. And I think of Nahum as he reflects on the fall of Nineveh. "The way of the Lord is in the whirlwind and in the storm; the clouds are the dust of His feet." There often appears to be a whirlwind and a storm which sweeps the earth clean of rotting trees, bringing refreshing water to new growth, and taking its toll of death.

I think that few of us really fear death. We are more afraid of dying, that period before our final breath, we fear painful, slow dying as we are about to leave this world for an eternity of glory. That is why, I suppose, we as Reformed Christians place little emphasis on the grave, the place where our physical bodies will once be laid. We don't light candles on the graveside as is a catholic custom. Most of us do not visit gravesites all that often; after all, the soul has ascended to glory with God.

You recall the confrontation that Jesus had with the Sadducees concerning the resurrection and the matter of marriage in heaven. "He is not the God of the dead but of the living," Mark writes. That is where the comfort comes again. Those who have died already have their reward in heaven. Their physical bodies are either buried or cremated.

God is the God of the living, the widows, widowers, the orphans, the lonely. He still speaks to them. He gives them a purpose in life and that purpose must be worked out with God.

I still recall the words spoken by a young widow to my mother immediately following Dad's death. It went something like this: "Live one day at the time. Don't think of a lifetime of loneliness, don't even think of a year of loneliness. Live one day at the time and live it with the Lord."

Can anything more be said when you start a new life without your marriage partner or without your mother or father? Live each day with the Lord. Does anything more have to be said to any child of God in living a Christian life? If you live each day with the Lord then you will be resurrected to an eternity with the Lord.

Keith Knight

NEWS VIEWS

There's no free lunch

There is an advertisement which appears in most newspapers across Canada which tells the story of a rooster. The ad is sponsored by the Canadian Federation of Independent Business.

Once upon a time there was a Little Red Rooster who scratched about and uncovered some grains of wheat. He called his barnyard neighbours and said: "If we work together and plant this wheat, we will have some fine bread to eat. Who will help me plant the wheat?"

"Not I," said the Cow. "Not I," said the Duck. "Not I," said the Goose. "Then I will," said the Rooster and he did.

The wheat grew tall and ripened into golden grain. "Who will help me reap the wheat?" asked the Little Red Rooster.

"I'm waiting for a guaranteed annual wage," said the Cow. "Not I," said the Duck. "Out of my classification," said the Pig. "Then I will," said the Rooster and he did.

Then he baked five loaves of fine bread and held them up for his neighbours to see.

"I want some," said the Cow. "I want some," said the Duck. "I demand my share," said the Goose.

"No," said the Rooster. "I can rest for a while and eat five loaves myself."

"Excess profits," cried the Cow. "Capitalist leech," screemed the Duck. "Equal rights," screamed the Goose.

When the Farmer came to investigate the commotion, he said, "You must not be greedy, Little Red Rooster. Look at the oppressed Cow, look at the underprivileged Pig. Look at the less fortunate Goose. You are guilty of making second-class citizens of them."

"But-but-but I earned the bread," protested the Rooster.

"Exactly," said the wise Farmer. "That is the wonderful free enterprise system; anybody in the barnyard can earn as much as he wants. You should be happy to have all this freedom. In other barnyards, you should have to give all your loaves to the Farmer. Here you give four loaves to your suffering neighbours."

And they lived happily ever after. Including the Little Red Rooster, who smiled and crowed, "I am grateful."

But his neighbours wondered why he never baked any more bread.

The Canadian Federation of Independent Business is a non-profit organization with more than 38,000 independent business owners as members.

CALVINIST CONTACT

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Calvinist Contact is owned by Guardian Publishing Company Limited, 99 Niagara St., St.Catharines, Ont. The paper is mailed each Thursday preceding date of issue. Display advertising deadline is Monday noon preceding date of. issue, classified advertising deadline is Monday noon preceding date of issue.

Subscriptions
$8.00 for one year, $15.50 for two years. Member Audit Bureau of Circulations.
The views and opinions of the writers and advertisers herein do not necessarily represent the position of the editor or the editorial council. All copy may be edited, condensed or refused for publication. Anonymus contributions will not be published.

by Dr. Louis Praamsma

THE WORLD AROUND US

Anti-Semitism in Russia (I)

Recently, Israeli Prime Minister Menahem Begin visited U.S. President Jimmy Carter. Both men were interested in a peaceful solution of the Middle East question. Both had their own points of view. Carter had many reasons to be as conciliatory toward the Arabs as possible. Begin had many reasons to stress the needs of defending Israel against its many enemies.

Its many enemies! Israel is not only surrounded by Arab nations who more than once have declared that they will sweep Israel into the sea as soon as they have the opportunity, but it is also attacked by a new wave of anti-semitism which finds its center in Moscow.

After the conference between Menahem Begin and Jimmy Carter, the Russian news agency Tass publicized a report on a study by Soviet experts concerning the alleged power of the Jews in the U.S. The name of the study was: "International Zionism; history and policy."

The contents of this study remind me of the beginning of the German anti-semitism period under Adolf Hitler. Hitler started by accusing the Jews of being the usurers who constantly robbed the honest Germans of their honestly-earned money.

The Soviet report states that one in five U.S. millionaires is a Jew. It continues to say that "Jewish capital plays a prominent role in the sphere of banking, trade and industry."

We read the "the Jewish bourgeoisie has strong positions in the American press, in particular in newspapers such as New York Times and Washington Post and in several radio corporations. The financial possibilities and financial influence of the American Jewish bourgeoisie is illustrated by the fact that the monopolist Jews comprised a fifth of the biggest contributors to Richard Nixon's election fund."

But, as the report continues, not only the Republicans are influenced by Jews, the Zionists have even closer ties with the Democratic party. "It is for this reason", the Soviet experts conclude, "that one must not expect a change in American policy supporting Israel."

The report from which these words are taken is not unusual. During the last year the Soviet press has published a series of articles accusing dissident Soviet Jews of working for the U.S. Central Intelligence Agency (CIA), part of the continuous campaign to discredit this important bulwark of America's security, which is paralleled on a smaller scale by attacks on Canada's RCMP. In June of this year a Moscow newspaper referred to several Jewish dissident leaders as "scum".

All these remarks to be found in a Reuter report from Moscow, are not new under the sun. They remind me in the first place of the infamous Slansky affair of 1952 and of the notorious doctor's process of 1953. The Jew Rudolph Slansky, secretary-general of the Czechoslovakian communist party, was brought to trial in Prague in 1952.

The economic condition of the country was not healthy, and some scapegoats were needed. Slansky and 13 others, ten of whom were Jews, were accused of being the tools of a world-wide Jewish plot aimed at the destruction of the Czechoslovak communist state and economy. Allegedly they had cooperated with American imperialists and French, British and Israeli diplomats in betraying state secrets, promoting sabotage, undermining the economy and currency, etc. They were condemned, eleven were hanged and three received life imprisonment. Thereafter purges of Jews took place in the government, party and industry.

The following year (1953) nine doctors in Moscow, six of whom were Jews, were accused of having taken the lives of two members of the Politburo, and having shortened the lives of several other Soviet officials. They were charged of being in service of Zionist espionage. The public trial was set for March, 1953, but it was never held because the death of Stalin interfered. After the passing away of the red dictator the "terrorist doctors" were released.

In the first period of the Krushchev regime life became more bearable both for Jews and Christians.

But the hostility against both religions raised again its head in the 1960s. Discrimination was rampant, Christians were persecuted, the Jews were a suppressed minority. Their fate has been eloquently described by Paul Lendvai in his "Anti-semitism Without Jews" and also by the Roman Catholic priest E.H.Flannery in his "The Anguish of the Jews."

Louis Praamsma

LETTERS

Love reflected at mentally retarded camp

Dear Sir:

It was visitors' day at Camp Horizon. The name might sound familiar to you as many by now have heard of the organization, Christian Horizons, which was founded to understand and help the mentally retarded.

Camp Horizon is run each year by that organization. Two weeks for the children were passed already and the camp for the adults was in progress. The site was situated in the beautiful Haliburton Highlands on one of the lakes in Central Ontario.

The camp was peacefully nestled among the many trees truly an atmosphere to find soothing and calm. The total groups of campers (58) was divided into four and had their activities on a rotating basis. We decided to stay with the group which was having a Bible lesson in the mess hall.

The lessons was on the return of Christ. The teacher repeated the lesson over and over, using various examples of beauty and perfection. He asked many questions and the answers came quickly.

Now and then someone would turn around and wave at the newcomers only to turn around contentedly after we'd smiled and waved back. If anything became clearer to me that day it was the campers' sensitivity to kindness. Perhaps they can't think as fast as us and perhaps they lead a simpler life, but they have feelings like you and I; feelings of loneliness, happiness, fear; feelings of wanting to talk to someone and we have to learn more about their feelings so that we can be more supportive. That's why we sorely need organizations like Christian Horizons.

Bible time was over, the next group came in for its lesson and we moved on to crafts. Tables were set up among the trees and it wasn't long before everyone was very busy.

Each counselor was responsible for 2,3 or 4 campers. The counsellors were mainly young people between the ages of 16 and 24, some were even younger.

Some had first hand experience with mental retardation because of a brother or sister, but others had never dealt with it in their lives. And here they were, for two weeks, 24 hours a day, and they were responsible for the safety and happiness of their campers. Some of them had already spent two weeks as counsellors in children's camp, too.

They slept with them in the same cabin, ate with them and it was a joy to see what a happy group it was.

We all had lunch in the mess hall, some 90 people in all. Counsellors were scurrying around seeing to it that all their campers had enough to eat and drink and that was sometimes quite a job.

After lunch the drama club met for rehearsal and while they were using the mess hall, the choir was waiting impatiently for its turn, each considering their own part most important.

One thing struck us especially when we were there: that the counsellors talked to their campers in a normal fashion. Perhaps as an adult to a younger person, but dignified, clear language, all the while maintaining discipline as in any household. I can imagine that many times the Lord must have smiled on the service of these young people.

Next year helpers will be needed again. You may volunteer by writing to Christian Horizons, 17 Union Street, Waterloo, Ont. N2J 1B5.

The mess hall door reflected a list of beatitudes for friends of exceptional children. They appear elsewhere on this page.

Margaret Tigchelaar
Dundas, Ont.

The creeds in educational language

Dear Sir:

Now that I'm back from vacation, may I reply briefly to Mr. Loenen, who wrote in response to my original letter.

There is really nothing in Mr. Loenen's letter that I disagree with. He only wishes for a bit more clarification on how to keep our Christian schools Reformed without having them become parochial (Church schools)

Well, of course, on the formal side, a school should be run by a board of directors chosen by the society, not by a consistory. That is an important distinction, but not the crux of Mr. Loenen's question.

I personally feel, too, that we should not base our schools on the three forms of unity as such. Rather, we should express that same faith *in educational terms*. Call them educational guidelines, principles or something else.

They should say something about who the child is; what role the parents and teachers play in the school; what reality is all about (its origin, purpose, goal, etc.); the effects of sin upon that reality and the child's understanding; how redemption in Christ restores true knowledge, and so on. In a nutshell, creation, fall and redemption.

I think these things have to be spelled out very clearly in the constitution of a school, and also in the teacher's contract. That would automatically include the matter of the covenant (who is the child?), and of the kingdom (is Christ's kingdom a present reality or not?)

Matters such as these are to my mind indispensable for schools run by Reformed parents. You simply cannot avoid coming to grips with these fundamental concepts, and that would issue in a Reformed school. Our children would not be considered objects for evangelization or souls to be guarded from the world or snatched out of it. And Christ's Kingdom would not be seen as something future only, so that we fail to see our task here today (as someone else put it: why fix the house if the demolition crew is coming around the corner?).

In this way we would not be confessing anything different than what we confess in the Reformed creeds, but we would be spelling it out in educational language.

And then I believe we need a kind of dual membership (this suggestion was garbled in my original letter): full voting membership for those who wholeheartedly subscribe to the Constitution, and associate, non-voting membership for those who cannot subscribe to the Constitution but nevertheless desire to enroll their children in such a school. In that way no one is discriminated against.

Let me also say that I believe the basis article should state that the Scriptures *as they are confessed in the Reformed creeds* form the foundation for the school. That would eliminate views of Scriptural (premillenial, Barthian) contrary to our convictions.

In this way, it seems to me, we would have Reformed schools, but not church schools. And then there should be no reason in the world why Reformed, Christian Reformed, Canadian Reformed, Netherlands Reformed, Free Reformed, Presbyterian, etc. could not work along together in the *same* school. It's a pity that we aren't doing that today.

J.Tuininga
Smithers, B.C.

Beatitudes for Friends of Exceptional Children

by Annette B. and Margo B.

Blessed are you who take time to listen to difficult speech for you help us to know that, if we persevere, we can be understood.

Blessed are you who talk with us in public places and ignore the stares of strangers for in your companionship we find havens of relaxation.

Blessed are you who never bid us to "hurry up" and, more blessed, you who do not snatch our tasks from us for often we need time rather than help.

Blessed are you who stand beside us as we enter new and untried ventures for our failures will be outweighed by the times when we surprised ourselves and you.

Blessed are you who ask for our help for our greatest need is to be needed.

Blessed are you who help us with the graciousness of Christ, who do not bruise the reed and quench the flax, for often we need the help we cannot ask for.

Blessed are you when, by all things, you assure us that the thing that makes us individuals is not our peculiar muscles, not our wounded nervous systems, not in our difficulties in learning, but in the God-given self which no infirmity can confine.

Rejoice and be exceedingly glad and know that you give us reassurance that could never be spoken in words for you deal with us as Christ dealt with all His children.

WE'RE INVOLVED...

Calvinist Contact takes on a new dimension starting this month by expanding its content to deal with many more social and political issues on a regular basis.

- An enlarged staff makes this work possible.
- Qualified writers will develop a basic educational study guide to politics and society for C.C. readers.
- There will be interviews with key government people written by Christian writers across Canada.
- National and provincial party platforms will come under a Reformed microscope.

...will you join us?

CHURCH PAGE

More about church growth

by Jack Quartel

Rev.Quartel is pastor of the Ottawa [Calvary], Ont. CRC.

I am glad to be alive in these days. We enjoy numerous blessings and privileges our grandfathers did not even dream of. The greatest of these blessings is the spiritual harvest that we see being brought in. Never before were the opportunities to evangelize so great, was the hunger for the Word so intense, and were the means to reach the millions so abundantly available.

No wonder therefore that there is so much talk and writing about church growth and no wonder there are so many churches eager to learn about it. Already there is quite a variety of reading and instruction material. And that is alright.We find ourselves in all kinds of different situations with all kinds of different needs. What we do need is beyond the principles, some practical guidance, as to how we along our Reformed lines, may be part in this great work of bringing in the harvest.

The Canadian Home Bible League has served our churches for many years to reach the community and the world for the Lord. Throughout these years it has made available a wealth of material. Now, after two years of preparation, the League presents a practical program for outreach, which was developed by Rev. John DeVries.

This program was presented for the first time in Canada on June 1, 2 and 3. Rev. John DeVries was there to introduce it. Twenty-five pastors from about 20 different denominations were there to listen with a critical ear. All of us were rather sceptical. Yet, when it was all over there was enthusiasm; guarded, of course, because we wanted to go home to see how it would work for us. But there was enthusiasm.

Basic principles

We spent some of our time discussing the principles of church growth. We were strongly reminded that we should be harvest-oriented. Sowing the seed is essential, but it is no more than a beginning. Beyond that there is the need to cultivate and to harvest. After all, Jesus was eager to send harvesters, because the fields were ripe. And therefore a church must be harvest centered, in every detail of her program. Too many are happy to sow only. Too many don't expect to harvest, so they don't. But the Bible tells us not only to seek but to find.

A second principle is that we must be disciple-oriented. Too much of evangelism leads to decision only and that in an emotional moment, and leaves it all there. No wonder therefore that a large percentage of those who make decisions fall away again. In the Great Commission, Jesus instructs us not to make decisons but to make disciples. We must train people, throroughly teach them and then lead them to a decision.

A third principle is that evangelism must be circular. It begins with sowing, it continues in cultivation, it climaxes in harvesting and begins all over again in reseading. What this means is that those who have been made disciples must immediately become involved in the process of seeding, cultivating and harvesting themselves.

A fourth principle is that evangelism must be the task of the entire congregation. Not everyone has the same talents. But everyone can make some contribution. We need people who are able to present the gospel to others. But we also need people to teach, and people to introduce others into the family of Christ.

Great stress was placed, rightly,on the need of prayer. There were many illustrations of evangelism with little or no prayer, and there were little or no fruits, while evangelism with much prayer knows an abundant harvest.

Philip fellowship

Practically this program

Continued on page 6

New pastor for Taber

by Dick de Heer

The congregation of Taber, Alberta CRC is grateful to the Lord for providing us with another pastor so soon in Rev. Jake Corvers.

The installation took place August 4, 1977. The service was led by our councillor, Rev. G. Polman from Burdett. Rev. H.Van Niejenhuis from Lethbridge (Maranatha) led in congregational prayer. Rev. G. Polman chose as his text Mark 4:26-29. After the service Rev. L. Dekens from Granum was given the opportunity to come and exhort Rev. J. Corvers. Rev. P. Stadt of Iron Springs charged the congregation with the responsibility towards our new pastor.

The service was concluded with the singing of Hymn 268 and benediction by Rev. J. Corvers.

Other delegates from Taber ministerial association, as well as neighboring churches of Southern Alberta were given an opportunity to extend their welcome and congratulations after which we were able to fellowship together while refreshments were served.

CHURCH NEWS

Christian Reformed

Called

-to Georgetown, Ont., as pastoral assistant, Mr. William Suk.
-to Cornwall, Ont., Candidate Nico Peters of Grand Rapids, Mich.

- to Edmonton (Glad Tidings), Alta., Rev. John Jansen of Thunder Bay, Ont.

Accepted

-to Georgetown, Ont., as pastoral assistant, Mr. William Suk.
- to Edmonton (Glad Tidings), Alta., Rev.John Jansen of Thunder Bay, Ont.

New address

William Suk, 125 Moore Park Cres., Georgetown, Ont. L7G 2T5.

Clerks of calling churches are reminded to keep Calvinist Contact readers informed of calls extended and declined.

Rev.Tangelder installed as missionary to the Phillipines

by J. Rustenburg

It was a day much to be remembered by the Hebron CRC of Whitby, Ont. This was the day that Rev. Johan Tangelder, called by His Lord to serve as missionary in the Phillipines, was installed. The service was conducted by our pastor, Rev. F.F. Bakker and guest for this occasion was Rev. Van Baak of the world missions board. The text of the sermon was from Joshua 1:9 "Wherever you go."

In his sermon Rev. Bakker spoke on the theme "The Covenant promise of God."

Rev. Bakker read the form of installation of ministers of the Word and for a foreign missionary and charged Rev. Tangelder after hearing his firm "I do".

Rev. Van Baak spoke to the congregation on behalf of the world missions board. He impressed upon us the joy of the occasion as a milestone in the Christian Reformed Church This was the first time a Canadian church called and sent a Canadian minister to a foreign field. He spoke on the challenge in the Phillipines for the Tangelders as they minister to the foreign people but then he mentioned Paul's word to Timothy that they go in the power of the gospel and love as recorded in 1 Cor.13. He then commissioned the congregation to share in their joys and sorrows; in times of ease and of cares; to remember the people of the Phillipines and that the greatest gift of God may be received by them: Jesus Christ.

He also expressed delight in the choice of Hymn 261 during the service since it fitted the occasion as it was written and composed by brothers that served in the Phillipines while in the U.S. armed forces.

Shall these children die?

Continued from page 1

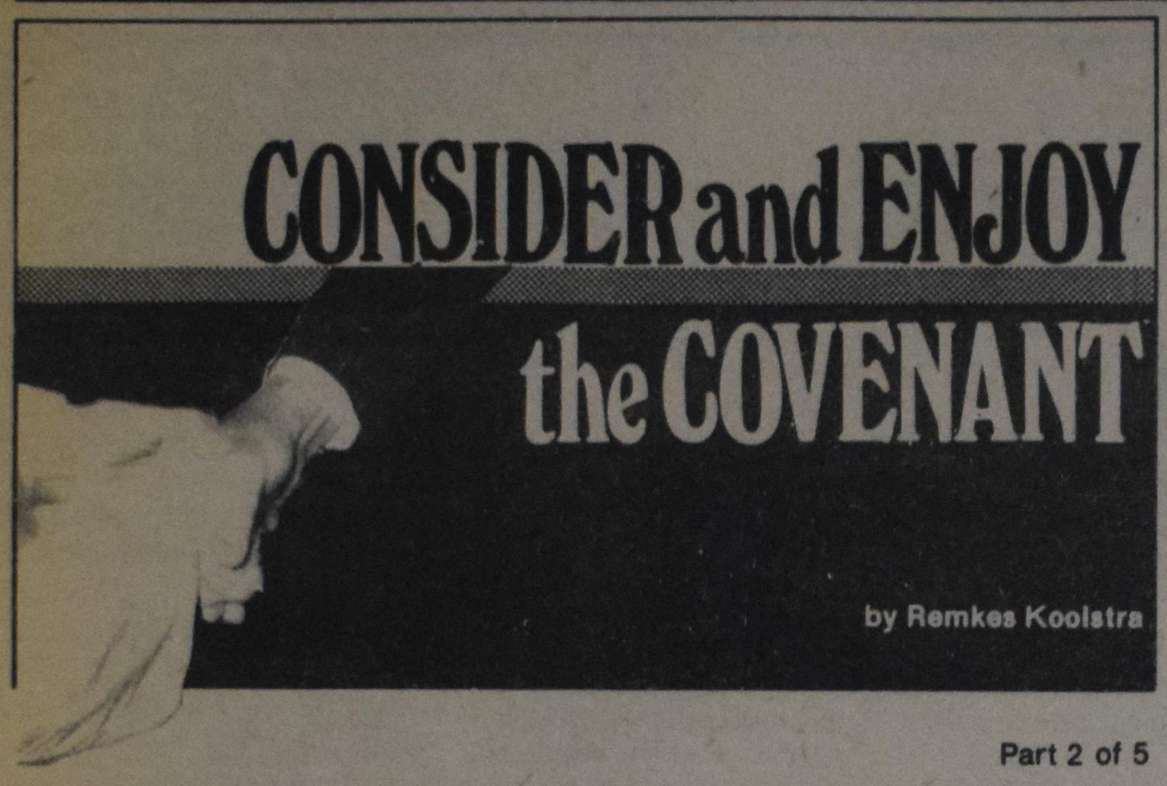
hat could have been. But don't tell them their child is like a family pet! Anyone knows children are people. Surely a committee of educated persons chosen from among Anglicans should know that the children of people are not pets but people! A handicap, though it can be a severe affliction, cannot change the essential nature of the afflicted person and does not justify removing the protection laws and the taking of life.

I sometimes suspect that we are growing in love with death for others for primarily selfish reasons. When a handicapped person is dead we no longer need worry about him nor bear the expense for food and housing. Even less do we have to shudder at the thought that such deformities are possible in our world. I think we want to remove from our sight these unfortunates because they remind us that there are some things over which we have no control, something for which we have not yet found a cure. Because we don't want to admit to these feelings of helplessness, or are still unaware of them, we suggest that death for the weak is not only the most civilized solution but the most charitable one.

Words like "kindness" and "compassion" keep cropping up in the explanations of people who want to kill the weak and defenseless, but it is a cruel kindness. It is cruel to parents who are put on the defensive for having brought this child into the world. It is cruel to the handicapped who are cheated out of the love they need and out of the stimulation and education that will, perhaps, enable them to reach some measure of pleasure and productivity. Cheated most are those unwilling to love the unlovely or care for the weak. Dietrich Bonhoeffer observed that "the devoted service which is rendered by sound life to sick life had given rise to real values which are of the highest importance for the community."

The report to the Anglican General Synod is frightening in what it proposes and because it so subtly shapes human opinion. The unthinkable has been thought and expressed. I have no doubt the proposals will be soundly defeated. But the next time the suggestion of death for the deformed is raised we will not be shocked quite so much or opposed quite so vehemently.

I think of the Most Reverend E.W.Scott, Primate of the Anglican Church in Canada, who said he had an open mind on this matter. When that happens to more of us, when the suggested death of thousands of innocent and helpless people does not raise an immediate horror and anger in us, but leaves us detached and neutral, we face a frightening future indeed. If today the severely handicapped are killed, will it be the senile elderly next, and the unemployed welfare recipients after that? If the killing starts of people who are already alive, will it ever stop? The question, "Shall these children die?" must be answered with an unequivocal and resounding "No!"



CONSIDER and ENJOY the COVENANT

by Remkes Koolstra

Part 2 of 5

You may remember from the previous article that Caroline, a member of the Bethlehem Christian Reformed Church in Thunder Bay, Ont., wrote a letter to "Bruce" and his wife, Tom and Jane Henshell, in order to explain to them the doctrine of child baptism and the reasons why she and her husband left the Baptist Church to join a Reformed church.

By the way, Tom and Jane have followed the example of Caroline and Fred. After their first son was born they also joined the Christian Reformed Church in order to have their child baptized and receive the sign and seal of the covenant of grace.

In the opening paragraph of her letter Caroline explains to Bruce - alias Tom - that she is sorry that it took her so long to write this letter even though Tom had asked her to give him "the answer". She informed them that the content of her letter is the result of long discussions she and her husband had with Rev. John Jansen. In this connection she writes: "Much of what I am going to say could not have been written if I had never met John and so, though I have not asked him for direct help, you'll probably hear a bit of an echo in what follows".

Scriptural basis for baptism

Caroline begins her letter by referring to the Scriptures. According to her, baptism is the sign and seal of the covenant which God made with His people, through Jesus Christ. This covenant is rooted in the Old Testament. Caroline refers to Jeremiah 31:31-34 where God promises to put His law in the heart of His people so that they all will know the Lord and He will forgive their iniquities and will "remember their sin no more". Therefore baptism is peculiar to the New Testament, but cannot be separated from its Old Testament roots."

Caroline went on to explain that in the Old Testament every thing was physical and external. God called a physical people, the children of Abraham. He gave them a set of laws written in stone and He gave them circumcision, a sign in their flesh to remind them of the covenant that God had made with them. But when Jesus comes there is a change. The emphasis is now on the heart. Christ institutes the new supper, in remembrance of Him. He opens the covenant to all nations. Rather than circumcision He names baptism as the mark of the new covenant. (Matt.28:19,20, Col.2:11-15) God calls His people "a holy nation, a peculiar people."

On the day of Pentecost Peter spoke to a covenant-oriented people telling them: "Repent and be baptized everyone of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit, for the promise is to you and to your children and to all that are far off, everyone whom the Lord our God calls to Him". (Acts 2:38,39) Caroline comments: "There is no reason to think that these words meant anything different than when an insurance man tells us that the policy he is making out for us applies to us as well as to our children. We believe him literally."

Meaning of baptism

In her letter, Caroline refers repeatedly to God's grace with regard to baptism. What impresses me very much in her letter is the joyful, thankful way in which she accepts baptism as a gift of God. Let me quote again from her letter, so that you can hear her speaking for herself. "Baptism is the sign and seal of the new covenant. It speaks to us of God's great grace, His sovereignty, His life, His majesty. It testifies to all His mighty works. Baptism was given to us by Him. It is a sacrament which God has chosen to bind us together as one body, a people.

It is kind of funny, but when you remove baptism from its covenantal setting, it takes on one of two meanings. You get either the Roman Catholic interpretation or the Baptist one.

The Roman Catholic interpretation is that of "baptismal regeneration". This is how most people think about the sacrament. According to Roman Catholic doctrine, man lost through sin the likeness of God. He is still God's image, for he has still a rational soul. But without baptism he is not in the state of grace. Without baptism he cannot enter heaven. Now the priest restores the likeness of God in man which brings the child back into the state of grace. This depends then on the work of man. Man's obedience leads to the supernatural completion of a child's body. So the covenant depends on mans obedience and baptism becomes a "good work".

The other view is that of the Baptists. (I use this term to cover all who practice Baptist-type baptism). Here, too, baptism is an act of obedience which follows one's faith. I demonstrate how I symbolically die and rise again to live my new life in Christ with others who have done the same thing before me. Again, baptism becomes a human act expressing human obedience and hence it becomes a "good work".

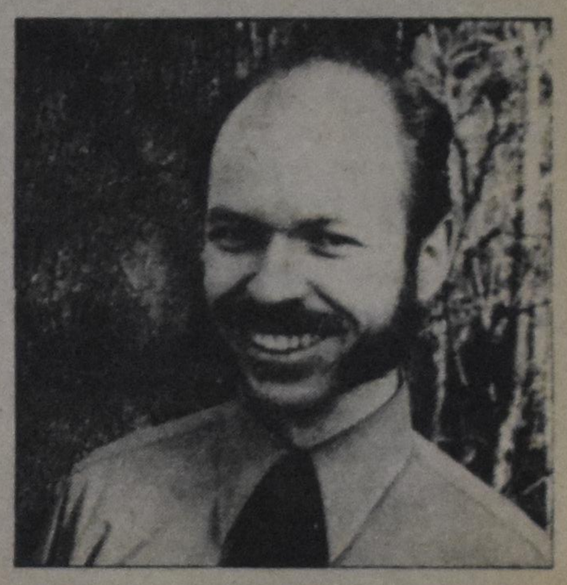
But the way the Bible puts it,baptism is not a testimony of my faith but a testimony of God's faithfulness to His people. It's not the sacrament nor the priest nor the believer who does it but it is God who claims us as His own. It is His right because He has created us. Baptism is His grace for He has paid the price, He gave His blood to redeem us.

It is His seal to make us assured that He has indeed put His stamp on us and has laid a claim on us. To us as His people it is given that we may rejoice in what God is doing, in His mighty acts of grace. So we begin with God and not with our obedience. Romans 6 teaches us that His death was our death and we share in the likeness of His resurrection.

Look at the pronouns. Much of the New Testament is written in terms of "we" and "your", but we are so individualistic that we almost invariably try to read these plural forms in the singular "I" or "you". This is the reason why for many people it is so hard to understand the covenant.

It is this *individualism* which has led many people of the Christian Reformed Church to think that baptism means the salvation of their children. But we always must listen to God's Word in relation to the whole Body of the Lord and not just in terms of this or that one isolated baby. For this reason parents and the congregation are to take care of the nurture of these children and to lead them in such a way that they may see their responsibility to the covenantal claim God has on them.

Houtman heads Christian stewardship



The board of directors of Christian Stewardship Services (CSS) is pleased to announce the opening of a modest office and the appointment of Mr. Harry Houtman as its director of planned giving. Mr. Houtman grew up in Alberta and is a graduate of Calvin College in Michigan and of Ohio University in Ohio. After three years of high school teaching, he has had six years of experience in fund raising and business management.

SCC is a non-profit organization sponsored and funded cooperatively by 22 Reformed causes in Canada. The main task of CSS will be to help people understand how they may best make use of giving opportunities through a will, life insurance, gift annuities, trusts, etc. to support religious educational, and charitable work.

CSS offers its confidential service free of charge and without obligation. A team of professionals is available to CSS to provide legal, accounting, tax, insurance or other advice. CSS is Federally incorporated and plans to serve persons all across Canada. For more information, write: Christian Stewardship Services, 455 Spadina Ave., #210, Toronto, Ont. M5S 2G8.

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Church growth

Continued from page 4

means, that, if possible, the entire congregation be trained in two evenings and one day (Saturday). In this seminar they will familiarize themselves with church growth. That will be followed by four weeks of reflection, in which the group will meet once a week for prayer and planning. The group will then be divided into three task forces. The first will become involved in filmstrip ministry. The second will become involved in a correspondence ministry and the third will be the hospitality work force.

People involved in filmstrip ministry will visit a couple or a family with a filmstrip about the Bible. There are four such filmstrips plus a little booklet called: The Touch of His Hand. The pictures of the filmstrip are made up by an artist, illustrating truths or questions concerning the Bible. There is a tape with it, consisting of a conversation between two inquiring, debating, questioning young people and a pastor. The tape and filmstrip are stopped at certain points, and then there is the opportunity for questions and discussion.

The course may also be offered by correspondence. The advantage of the filmstrip is that it is totally non-threatening. Yet it may still be too much for some. Correspondence will fill that gap. In this case only the books are used.

The third task force is certainly not the least important. It has as its duty to befriend those who have shown interest.

A few additional things need to be said. First of all this program is not a substitute for evangelism. It won't do it for us: it is just an aid and a good one. Many who shy away from talking about the Bible won't mind to see a filmstrip about it. Moreover the filmstrip is developed according to sound psychological -educational principles. It makes a much greater impact than just talking. Furthermore it is a program designed to thoroughly instruct, rather than quickly lead to a decision. It is a discipling program. It is also a continuing program. Not a once for all. But one that will go on. And what is also important it is extremely flexible. It will fit into the programs that you are already involved in, it will flesh them out, make them more effective.

The Home Bible League will make all necessary materials available, at cost. This is a good, a solid program.

The Home Bible League is willing to present the program to churches, to groups on request. Seminars have already been planned across the nation. If you would like more information, write to the Canadian Home Bible League, Box 524, Weston, Ont.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Family Roots

Alex Haley's book "Roots", the saga of an American family, has created a great deal of interest. The movie, based on the book was viewed by over 30,000,000 people according to TV officials.

Many articles are appearing which tell of the impressions made on different classes of people. Evidently there are social implications, at least for the present. There are some people who talk about our national feelings of guilt, some show anger, but when you read the book or see the movie on TV it can hardly leave you complacent because there is a message that Haley brings to the world.

We may not trace our roots back for many generations, but the roots that are most important in family life are those passed on from this generation to the next, from the generation that precedes us and the generation that follows us. I believe that rather than digging so deeply into the roots of a family running way back, it is far more important that we pay attention to the roots that are planted in our generation, in the next, and possibly the one that follows this. One of the significant contributions that parents make is to plant roots in the lives of their children. It is from these roots that a growing youngster builds his life. They found the foundation stones for a new life, for a new career.

The roots that are planted in the family are varied. We plant emotional roots for our children through the atmosphere in the home. If the family is filled with tension, conflict, and anxiety, the children will feel insecure and they'll feel tense for the home is the university of the feelings, of the emotions. It is of importance that we work in our homes, in our families, to build good solid emotional roots so that children may grow up strong and confident and that they can face the future with a sense of security. I don't believe that this is something that you inherit, it isn't passed on with the family estate, but it grows in the early environment of the life of a child.

The family also plants moral and spiritual roots. In the natural progress of personal development, we take over the qualities of our families. This evening's news reported a family in southern Florida, the mother of whom had been twice convicted of a crime and had been on probation for ten years and was now once more in jail. Among the eight children in the family, two were in jail, four others had criminal records , two others were in juvenile institutions and now, and this was an item in the news, an eight years old boy was apprehended in a burglary in which a man was seriously hurt. When this young lad was interviewed as to why he was engaged in this kind of thing - to him this was just a natural thing. He had been brought up this way and this was his family life, his style of living. The roots of this little boy were deficient in their moral development. I believe this is also true of our spiritual roots. We ought to lay within our family roots that are solid as far as the spiritual side of life is concerned. If we as parents live the kind of life that doesn't reflect our faith, when our faith becomes a matter of creeds that we hold to but hardly a life that we live, when we have far more of this that our actions speak so loud that people can't hear what we say, you soon find that children grow up in a spiritual atmosphere which is devoid of the heart of it all, of the real essence of the Christian faith. This is necessary if children are to have a faith that lives, a faith that works, a faith that conquers their lives.

There are many other things that ought to be developed among these roots, for example, good manners. I'm afraid that this is something that is slipping away from us. When you talk with pastors who teach Bible classes in their churches you find that many of them are having problems with the children. Children talk back, children show no respect, children have no concern about an orderly class and this, of course, springs from the home. They haven't learned good manners.

If we as parents allow all kinds of music to enter into the home, it's little wonder that young people when they get to a certain age swoon over the music of the rock and roll groups or the noise that some of these groups make which can hardly be called music because they have no roots in this area. They haven't learned to hear music of the masters, they haven't learned to see the music that really speaks to the soul. The pattern of living is deeply stamped in the mind of a child and these will shape their lives for the future.

A very important one is also this matter of a recognition of authority. When children do not learn that there are authority figures in the home, authority figures to which they must listen and who will enforce the things that they have set as the pattern for the family, if children don't gain a sense of authority in the home, they're not going to have respect for their teachers, officers of the law, or the property and rights of others. This must be laid in the home.

The implication of Alex Haley's book is that the lives of many blacks have been deeply influenced by the roots that were laid in the days of slavery. Remember that our roots also influence the children that are brought up in our setting. Then it's not just simply a matter of the home or the church, but the whole community When you take it in a little broader way, the nation in which we live, these are the things that help to shape the lives for the future. When we do not plant these roots well, the lives are not going to reflect the kind of fruits that we would like to see.

It does make a difference whether we have been brought up, for example, in a rural community, a small city or in a large city. The external things are going to influence us and over many of these things we really don't have much control, but we can control the atmosphere in which our children grow, develop, and plant their roots. It's important, I believe, that we lay stress here.

To build a good, strong, vibrant and enthusiastic type of life, a type of Christian life, it means that these roots must be deeply planted within the heart. We thank God for that root that we have in our lives, but this doesn't remove the responsibility from us. We can say we had good parents and our parents did a good job in bringing us up. It still means that you and I are responsible to allow the fruits of our lives to ripen.

THOUGHT FOR THE WEEK

The Christian experience is one in which the journey of life sometimes leads over mountains, sometimes through the valleys, but in each step that we take we know that God is present and He is the God of the mountains but He's also the God of the valleys.

Evolution OR CREATION

Part 3 of 5

by Harold G. Coffin

ANCIENT MAN

Many "facts" and comments about "human evolution" that are passed on to laymen fall into the category of science fiction or myth.

How does ancient man differ from modern man? How extensive are the changes, if any, that have occurred? Because of man's natural interest in his own history, many have attempted to popularize the research that scientists have undertaken in the study of ancient man. But such attempts have often conveyed the false impression that the facts have only one meaning with which all scientists agree. The research literature shows a far different situation. Almost every paleoanthropologist (scientist who works on fossil man) has a different conclusion, opinion, or interpretation. The colorful illustrations one sees of the supposed evolution of ape to man are mostly guesswork.

The only ancient races of men for which we have enough material to give us a reasonably good idea of their appearance are Neanderthal man and Cro-Magnon man. Scientists believe that Cro-magnon man produced the artistic drawings and colored paintings found in caves in Southern Europe. Skeletal remains of Cro-Magnon man indicate he was equal to or taller than modern man and give no evidence for evolutionary progression. Neanderthal man, on the other hand, does have features that differ somewhat from those of modern man. His forehead is more receding, and his eyebrow ridges more prominent. However, Neanderthal man was close, if not equal, to the size of modern man. He was probably no less intelligent.

Every high school student has seen pictures, perhaps in his own biology textbook, of a scantily clad and hairy Neanderthal man with short neck, stooped shoulder, bowed legs and bestial appearance. Such pictures grew out of the original description of Neanderthal man given by Marcellin Boule in 1911-1913.(12) The picture has passed unchanged from book to book, year to year, for nearly sixty years. But Boule based his description originally on one skeleton whose bones have recently been shown to have been badly deformed by a severe case of arthritis.

William Straus and A.J.E. Cave, the two scientists who discovered this situation, declared, "There is thus no valid reason for the assumption that the posture of Neanderthal man of the fourth glacial period differed significantly from that of present-day men... It may well be that the arthritic 'old man' of La Chapelle-aux-Saints, the postural prototype of Neanderthal man, did actually stand and walk with something of a pathological kyphosis; but, if so, he has his counterparts in modern men similarly afflicted with spinal osteoarthritis. He cannot, in view of his manifest pathalogy, be used to provide us with a reliable picture of a healthy Neanderthalian. Notwithstanding, if he coud be reincarnated and placed in a New York subway - provided that he were bathed, shaved, and dressed in modern clothing - it is doubtful whether he would attract any more attention than some of its other denizens.[13] That was written some years ago. Neanderthal man might attract less attention today if he were not shaved.

Straus and Cave further remark that they suspect Boule made this mistake in his analysis of Neanderthal man because he was influenced by the beliefs and opinions of his fellow scientists, who expected to find ancestors of modern man that would be more apelike and more imperfect both in their skull characteristics and in the rest of the skeleton. Social pressure and preconceptions affect all people, including scientists, causing them to look for and to discover those characteristics that agree with their expectations. Thus the two best-documented ancient races cannot be used to illustrate evolutionary progression from ape to man. They may differ slightly from the average modern man but many living races do also.

The evidence of all the other pre-historic men are very fragmentary. Conclusions based upon these incomplete pieces of bones have not always been scientific. For forty years Piltdown man was considered in the evolutionary scheme of man until the discovery that the evidences on which this human specimen was based were a clever deception. Careful examination showed that the bones brought together to make up these skulls were partly human and partly ape. Some of the teeth had been filed and portions of a jaw had been broken away to make it less clear that the bone was from an ape and not from a man. In fact, some of the bone material was not even fossilized but had been soaked in brown stain to make it appear old. When reasearchers drilled into the bone, they obtained shavings rather than the powder that would be expected from truly fossilized bones. An amateur fossil collector, Charles Dawson, found the skulls in 1912 near Piltdown, Sussex, England. Although unprovable, it is likely that he carried out the deception that misled paleontologists until 1953, when the hoax was discovered. 14

The controversy over Java man was one of the most heated in the history of science. The discoverer, Eugene Dubois, a Dutch physician, kept the fossil pieces for years and allowed only a few privileged people to see them. He himself changed his mind at least once as to whether it was ape or man.[15]

On several occasions, especially with Peking man and the more recent material from East Africa, normal skeletal remains have been found near or among the pieces for which evolutionary significance are claimed. These are never mentioned in the popular literature and are passed by briefly in the research papers.

Some scientists studying the subject have been alarmed over the lack of careful research. Lord Solly Zuckerman and his team of anatomists at the University of Birmingham have studied the remains of ancient man for a number of years. Zuckerman has used modern methods of statistical and computer analysis, and has shown repeatedly that many of the similarities claimed for apes and fossil man do not hold up. He has shown how the results from his studies have either been completely ignored or used only in part by anthropologists who are studying fossil men. Concerning the fossil finds in East Africa upon which he has directed special attention, he says, "When compared with human and simian (ape) skulls the Australopithcine skull (a type of skull found in East Africa) is in appearance overwhelmingly simian — not human. The contrary proposition could be equated to an assertion that black is white[16]

Much that filters down to the layman as human evolution falls into the category of science fiction or myth. Zuckerman entitled his lengthly article, from which the above statement was taken, "Myth and Method in Anatomy."

Recent finds of modern-like human remains in Central Africa by Richard Leakey completely upset previous theories on the evolution of man. Note Leakey's own words: "Either we toss out this skull or we toss out our theories of early man... It leaves in ruins the notion that all early fossils can be arranged in an orderly sequence of evolutionary change."17

These and other examples illustrate the fact that when scientists deal with fragmentary material, they will make mistakes. At best the statements they make and opinions they give must stand as theory and speculation.

This brief discussion of ancient man should be enough to illustrate that no major change from one basic category to another is established. The evidences may be interpreted to mean that there has been evolution of man or that there has been degeneration of man, as the Bible says.

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AACS Board decides priorities

The decision to emphasize and reaffirm the place of the Institute for Christian Studies as central to its task in the Christian reformation of scholarship was made by the board of Trustees of the Association for the Advancement of Christian Scholarship (AACS) at its semi-annual meeting recently in Toronto.

Under the chairmanship of Rev. Alvin H. Venema of Brantford, Ont., the board also decided to give high priority to its service to students struggling to survive against the tide of secular scholarship, especially at the university campuses. This service includes preparing materials showing Christian perspectives in subject areas that students and campus ministers can use, and also teaching courses on secular campuses showing Christian perspectives that will guide a student on his way.

One of the tasks of the Institute to which the board gave high priority is that of communicating reformatorial Christian research insights to the widest possible academic audience by every available public means. The board was pleased to hear from Dr. C.T. McIntire, chairman of the Institute, that he is planning to edit two books for which chapters are being written by members of the Institute staff. One book will show Christian perspectives in the various subject areas in which the Institute professors are doing their teaching and research. The other book plans to show how the legacy of Herman Dooyeweerd is evaluated and used by the various members of the Institute faculty in their academic fields.

Another fresh emphasis in the program of studies at the Institute for Christian Studies which the board approved is the development of a strengthened and re-focussed one-year study program. After one year the student will be able to receive the Certificate in Christian Studies for studies which especially show ways in which biblical and philosophical principles can bear fruit when applied to the problems and issues of today's culture. This kind of study will be especially helpful for people who wish to engage in Christian activity in politics, labour relations, urban or farm problems, adult education, and in all the ways Christians seek to be a leaven in the world.

A new trustee attending the board meeting was the representative from the West coast, Dr. Edward Piers. He is professor of chemistry at the University of British Columbia. His orientation to the AACS board was made easier by the fact that he has previously served on the board.

The Edmonton chapter board of the AACS, a very active and concerned group of members, sent a letter to the board of trustees with specific proposals for better communication from the Institute on academic matters and in the public presence of the AACS. They called for the founding of an academic journal, for the printing of letters to AACS in the Perspective newsletter, and made specific requests for a program of Discovery lectures and conference leadership from Institute senior members. The AACS board agreed with the needs that the Edmonton members expressed, discussed various ways of meeting these needs, and mandated the staff to set up programs to do so.

The AACS board received an open letter from a number of Institute students in which they expressed the concern that the AACS is no longer wholeheartedly working for radical reformation in our society but is now taking a more conservative posture. In its extensive discussion with these students, the board said that it, too, was vitally interested in these issues, and that it appreciated the students' living concern for the direction of the AACS. The board also admonished the students to talk through their concern with the appropriate staff members before taking them straight to the board. A number of the student suggestions are being implemented.

The board committed the AACS to taking initiative in looking into the possibility of having an independent and international body coordinate a major program of translating important Reformed books from Dutch and Afrikaans into English.

The board of trustees did not adjourn without considering the financial plight of the AACS. Having moved ahead with the opportunities open to it, and now facing probable loss of some income in the short term from rental of its building at 229 College Street, Toronto, the AACS will have an especially hard time this year and next year. Board members discussed how they could personally help the staff place the needs and opportunities of the AACS before people so that the financial obligations can be met.

Now in its 21st year, the AACS continues to exist and operate the Institute for Christian Studies without any government support or denominational money. Its continued existence is a communal act of faith, a miracle of God's mercy. The board of trustees calls on Christians everywhere to be regular in prayer that God will continue to bless this work which has come to mean very much to believers in Canada and throughout the world.

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Als het er slecht voor staat ... wat dan?

Als iemand bij u komt en zegt: uw huis staat in brand, dacht u dan dat u de waarheid van dit bericht rustig aanneemt en dan het werk, waar u mee bezig was, rustig voorzet? Ik denk zo dat het vernemen van deze waarheid een schok teweegbrengt, waardoor iemand alles in de steek laat en zo vlug als hij kan naar de plaats des onheils snelt. Natuurlijk denkt u dat ook, en u zou zelf ook zo reageren. Als iemand rustig aan zijn werk zou blijven, zou hij daar mee te kennen geven dat hij de waarheid van het bericht in twijfel trekt. Door zijn handelwijze legt hij het bericht eigenlijk naast zich neer. Als het bericht echter geloofd wordt, volgt er onmiddellijk een reactie.

Zo moet er ook gereageerd worden op de waarheid van het Woord Gods. Als de boodschap van het evangelie tot ons komt, als de beloften van het evangelie aan ons worden meegedeeld, dan behoren we deze te aanvaarden. En als wij het niet aanvaarden, hebben we die beloften dan wel geloofd? Ik denk van niet. Het is gemakkelijk om tegen de ouderlingen op huisbezoek te zeggen: ik geloof alles wat in de bijbel staat, maar of ik zalig word, weet ik niet. Wat is dat eigenlijk voor een geloof? Ds.S.G. De Graaf zei eens: zo iemand heeft nog nooit voor het Woord van God gestaan en gebeefd.

Iemand die niet naar Jezus vlucht om zijns levens wil, bewijst daarmee dat hij het bericht van het evangelie, het Woord Gods, nog niet serieus genomen heeft. Hij spreekt onwaarheid als hij zegt dat hij het Woord van God, de Bijbel, gelooft. Iemand die zegt: de Bijbel geloof ik wel, dat is een gevolg van de opvoeding die ik ontving, of ik persoonlijk deel heb aan de Here Jezus, dat weet ik niet, zo iemand moeten we er van trachten te overtuigen, dat hij de Bijbel niet echt gelooft. Voor de natuurlijke mens is de openbaring van Christus, en ook haar beschrijving, immers dwaasheid. De Bijbel is voor zo iemand een donker, duister boek.

Kan men rustig aan het werk blijven als men weet dat zijn huis in brand staat? Dat kan immers niet. Zo is het ook onmogelijk om de Bijbel te geloven die zegt, dat u een zondaar bent, en dat Jezus Christus in de wereld kwam om hen te redden, zonder zichzelf aangesproken te weten en met zijn zonden naar Christus te gaan, zeggend: Wees mij zondaar genadig! Als u heus in de Bijbel gelooft, elke belofte die daarin wordt geopenbaard aanvaardt, dan is er de zekerheid, blijde zekerheid, dan hebt u in dat Woord van God de vaste grond gevonden.

Uw levenshuis staat inderdaad in brand, het wordt aan de ondergang prijsgegeven, tenzij u gelooft dat het in brand staat, en Jezus aanvaardt, die het redden kan. Als u er echter rustig bij blijft, en geregeld uw eigen gang gaat op aarde, dan moet u niet zeggen: ik geloof de Bijbel wel die zegt dat mijn levenshuis in brand staat, maar of het gered wordt dat weet ik nog niet.

Als u werkelijk geloofde in het bericht van de Bijbel over uw ellende, dan vluchtte u naar de Here Jezus, die juist kwam, volgens datzelfde Bijbelbericht, om u uit die ellende te redden. Het is een eigenschap van het geloof dat het zijn toevlucht neemt tot de Here Jezus. En dan aanvaardt wat de Bijbel over Jezus zegt. Hij is de Zaligmaker! Hij verlost, Hij redt! Kunt u geloven dat het er slecht met u voorstaat en dan rustig blijven doorleven? Net doen alsof het zo erg niet is? Wat is dat voor een geloof? de uitdrukking: historisch geloof is er nog te mooi voor. Het lijkt immers nergens op. Het lijkt helemaal niet op het echte geloof, dat we allen moeten bezitten. Geloof dat kinderlijk aanvaardt wat God in Zijn Woord zegt. Geloof, dat aanvaardt wanneer die Bijbel spreekt over mijn zonden, maar dat ook aanvaardt wat die Bijbel zegt over de vergeving van mijn zonden. Geloof dat kinderlijk beeft als we dat Woord van God horen over onze zonden, maar ook kinderlijk blij zijn als we horen dat er vergeving is!

Dat is heel wat anders dan aannemen dat de Bijbel Gods Woord is en toch rustig uw zondige weg op aarde vervolgen. Heel wat anders.We behoren gelovig te reageren op de hele Bijbel!

J. VanHarmelen

Economisch leven als belijden[1]

door Dr. Bob Goudzwaard, hoogleraar in de economie aan de Vrije Universiteit te Amsterdam.

De verbinding van sociaal-economisch leven met het woord *belijden* klinkt u misschien wat wonderlijk in de oren. ''Belijden'' - dat heeft naar ons besef alleen te maken met wat is neergelegd in de Apostolische Geloofsbelijdenis, met wat we belijden in de geloofsartikelen van de christelijke gemeente. We denken hierbij niet zo snel aan de sociaal-economische problemen in onze samenleving van nu. Er bestaatzo te zien, zelfs een enorme afstand, zo niet contrast, tussen het spreken over Christus' opstanding en b.v. een inflatie-probleem, en tussen het geloof in God de Vader en het vraagstuk van de jeugdwerkeloosheid. Dat zijn geen zaken, zo denken we dan, om in een adem genoemd te worden. Ik meen dat deze zienswijze ten dele, of wellicht geheel, op schijn berust. Er bestaat wel degelijk een direct verband tussen ons belijden als christenen en datgene wat we in de moderne samenleving uitrichten.

Misschien mag ik dit op twee manieren verduidelijken.

In de eerste plaats is het zo, dat in de christelijke geloofsbelijdenis niet wordt gesproken van een God die hoog in de hemel is, waartoe wij al mediterend en biddend zouden moeten opklimmen. Dat de mens zichzelf een weg zou moeten banen naar een God ver weg boven deze aarde: dat is de gedachte van de religies van deze wereld. Het hart van het Evangelie is juist dat Christus naar deze wereld is toegekomen, ons vlees en bloed heeft aangenomen, en onder ons heeft gewoond, zoals de evangelist zegt. Hij is een werkende jongere geweest in het bedrijfje van zijn vader, Joseph Davidson. Hij is als het ware een van ons geworden. Vandaar dat in de belofte van het Evangelie niet alleen een nieuwe hemel besloten ligt, maar ook het herstel van een wereld, een nieuwe aarde. Christus heeft onder ons gewoond. En als het waar is dat Hij een werkende jongere is geweest, dan heeft ook een werkeloosheidsprobleem heden ten dage zeker met Hem te maken.

In de tweede plaats is het ook zo, dat ons samenleven, gewild of niet gewild, steeds het karakter draagt van een of andere vorm van belijden. Nu neem ik het woord ''belijden'' in een bredere zin dan het nazeggen van hetgeen b.v. in het Apostolicum is opgenomen. Onder ''belijden'' zal ik verstaan het verraden van datgene waarom het in ons leven draait; het doen blijken van het eigen diepste rustpunt; het laten zien waarin de zin en de horizon van je leven gelegen is. Van dit ''belijden'' kan worden gezegd, dat elke menselijke samenleving op een bepaalde vorm daarvan teruggaat. De stijl van menselijk leven is steeds een uiting van de een of andere religieus-bepaalde centrale positiekeuze.

Ik kan dit wellicht het beste verduidelijken, door aan te sluiten bij dat prachtige begin van het Johannes-evangelie. Daar leest u dat God deze wereld geschapen heeft door Zijn Woord, door de Zoon die Hij gezonden heeft. De schepping is daarbij ook zelf een woord, aan ons gericht. In die schepping heeft Hij met ons een eerste woord gesproken. In deze schepping is immers een invitatie van God aan ons besloten: daarin is al het mogelijke opgenomen om als mensen met elkaar voor Gods aangezicht te leven en ook samen te leven. Daarin ligt de invitatie besloten om techniek te ontwikkelen, om cultuur te bedrijven en ook om het economische leven tot ontwikkeling te brengen.

Het afgeplatte leven en het creatuurlijke antwoord

De genoemde mogelijkheden zijn alle creatuurlijke mogelijkheden. Zij liggen in de schepping echter niet om als doelen op zichzelf te worden gebruikt. Als er een woord is en als er twee gesprekspartners zijn, dan moet op een woord een antwoord volgen.De schepping met alles wat er in is, is zo door onze Vader ingericht, dat wij daarin en doordoor zouden kunnen toekomen aan het antwoord aan Hem. Prof. Onvlee van de Vrije Universiteit heeft een aantal jaren geleden een boek geschreven onder de titel Cultuur als Antwoord. Een prachtige titel, mijns inziens. Het geeft aan dat er geen menselijke cultuur te vinden is waarin niet een bepaald antwoord wordt gegeven aan God, of men zich daarvan bewust is of niet. Antwoord geven betekent hier: een bepaalde gebruikswijze van creatuurlijke mogelijkheden.

Deze kan, en dat is een vorm

Vervolg op pagina 10

Herinnering

Wanneer ik rode rozen zie,
dan denk ik aan de rozen die
daar bloeiden langs m'n weg.
Een heg
van rozen, oh,
geen honderd, maar
wel duizend rozen bloeiden daar!

Wanneer ik rozen zie vandaag,
dan zie ik weer die rozenhaag;
en is de geur die 'k vang,
weer die van lang
geleden
van die heg,
waar duizend rozen bloeiden langs de weg.

Didy Prinzen

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Economisch leven als belijden

Vervolg van pagina 9

van belijden! - geopend zijn naar God, de schepper van het heelal, in dienst aan Hem en aan onze naaste. Maar deze kan ook afgesloten zijn, naar Hem toe dicht zijn gegaan.

De schepping is er niet om door ons als een doel in zichzelf te worden gebruikt. Macht mag niet als een doel in zichzelf worden, sexualiteit mag dat niet zijn, techniek niet, economie niet. Maar dat kan er wel van worden gemaakt; dit alles kan wel op die manier worden gebruikt. Zo komen u en ik ze ook tegen, de mensen van het ''afgeplatte leven''. Mensen die zeggen: ''Laten we nu eens eerlijk zijn: als je naar de politiek kijkt, wat is het uiteindelijk en ten diepste meer dan ellebogenwerk? Politiek is toch altijd vuil?'' En ten aanzien van de verhouding man en vrouw zeggen ze: je kan daar prachtige woorden voor gebruiken, maar uiteindelijk is het sex en meer niet; de rest is er omheen verzonnen. En het economische leven? Dat is toch nooit iets anders geweest dan geld verdienen?

Bij een ontmoeting met mensen die zo'n realistische kijk op de werkelijkheid hebben, voelt u wel dat er in die kijk iets wezenlijks ontbreekt. Niet dat zij volledig buiten de werkelijkheid zouden staan. Want het is waar dat politiek iets met macht te maken heeft, zo goed als de verhouding tussen man en vrouw met sexualiteit te maken heeft. Even zeker is het dat economie niet losstaat van geld verdienen. Maar wat is nu het bedriegelijke, ik zou haast zeggen: het gemene? Dat precies datgene eruit gehaald is wat het antwoord behoort te zijn! Men kan het b.v. op zo'n manier over politiek hebben dat juist het wezenlijke, het antwoord-geven, onder de tafel raakt.

Wanneer wordt politiek bedrijven een antwoord-geven? Daar waar politieke macht opengaat naar het recht doen. Waar de macht wordt gebruikt om recht te brengen in de samenleving. Zo komt de door God geschapen macht tot zijn recht, zo wordt ze tot antwoord. Daartoe is de macht ook als mogelijkheid in de schepping gelegd. Met de sexualiteit is het al net eender gesteld. Zij dient niet om op zichzelf te worden gesteld, maar is in de wereld neergelegd om door mensen te worden opgenomen in de dienst van de liefde, de persoonlijke liefde van man en vrouw tot elkaar. In die persoonlijke betrekking komt sexualiteit tot haar bestemming. Sexualiteit is creatuurlijk er op aangelegd om te leiden tot een antwoord-geven van de ene mens aan de andere, en daarin tevens tot een antwoorden aan de levende God.

Moderne afgodendienst

In de ''realistische'' afplatting van het leven zit het dodelijke gevaar van het binnendringen van de afgodendienst, het belijden dus van andere goden dan de levende God.

Bij ''afgodendienst'' valt niet enkel te denken aan wat primitieve stammen soms uithalen. Afgoden zijn alle zaken in deze wereld die verzelfstandigd worden, die een betekenis verkrijgen buiten God om en juist daardoor de kans krijgen de zin van ons leven te gaan bepalen. Indien macht wordt gezocht als een doel in zichzelf en indien de sexualiteit op zichzelf komt te staan, komt door hen de verslaving het leven binnen. Dingen die verzelfstandigd zijn, die uit de antwoord-verhouding in de schepping zijn gehaald, worden tot bedreigingen; tot machten die je naar het leven staan en die ook de levensontplooiing van een cultuur rechtstreeks kunnen bedreigen.

We zullen het met elkaar eens zijn dat inderdaad zo in bijbelse zin dient te worden gesproken over het leven als man en vrouw, over het politieke leven en over het gebruik van macht. Maar geldt niet hetzelfde van een samenleving waarin economie en techniek worden gebruikt? Is het niet merkwaardig dat veel mensen die het verhaal tot dusverre met instemming hebben gevolgd, al heel snel afhaken zodra ten aanzien van economie en techniek overeenkomstige conclusies getrokken worden? Zou God dan ook de economische mogelijkheden niet in de wereld hebben neergelegd opdat wij die zouden opnemen om er antwoord mee te geven?

Rentmeesterschap

Het antwoord met macht is: recht doen. Het antwoord met sexualiteit is de persoonlijke liefde tussen man en vrouw. Het antwoord met de economische mogelijkheden van de schepping zou ik ''rentmeesterschap'' willen noemen. Rentmeesterschap heeft verschillende elementen in zich: een verhouding tot God, tot de ons gegeven natuur, en tot onze medemens. Rentmeesterschap sluit allereerst de erkenning in dat de mens niet de uiteindelijke eigenaar is van datgene wat in deze wereld aan mogelijkheden aanwezig is. Hij zal er aan God verantwoording voor moeten afleggen. Hiermee is de noodzaak gegeven van een wijs en zorgvuldig beheer van schaarse middelen. Want alleen zo wordt mogelijk gemaakt aan de Heer te geven wat Hij bij Zijn terugkeer zal vragen.

In rentmeesterschap zit ook het prachtige bijbelse element van het vruchtgebruik. Wanneer God de mensheid opdraagt om de aarde te bebouwen, dan voegt Hij hieraan toe: je mag daarbij de vruchten gebruiken van al wat leeft, de vruchten komen je toe. Maar tegelijkertijd wordt daarbij vanzelfsprekend verdersteld: zie er op toe dat ook de dieren, de vissen en de vogels levensmogelijkheden op deze aarde hebben - een onderdeel van het rentmeesterschap is de zorg voor hen -; en begrijp voorts goed dat je bij het gebruik van de vruchten datgene in stand hebt te houden wat de vruchten voortbrengt. Probeer niet op zo'n manier met de aarde om te gaan dat je haar in de mogelijkheden van vrucht te dragen naar het leven staat. Een goede rentmeester houdt in stand hetgeen hem door zijn heer is toevertrouwd.

Rentmeesterschap houdt tenslotte ook in een bepaalde wijze van omgaan met elkaar. Het bijbelse voorbeeld daarvan is Christus' gelijkenis van de slaven, die zich gaan misdragen zodra ze niet langer rekening houden met de terugkeer van hun heer. Ze gaan dan zichzelf als de baas beschouwen. Ze slaan elkaar en staan elkaar naar het leven, juist omdat het element van verantwoordelijk te zijn voor hetgeen hun is toevertrouwd is, uit hun leven geweken is. Deze gelijkenis kan iets te zeggen hebben over de manier waarop wij o.a. met de arme landen in deze wereld omgaan Wanneer het besef wijkt dat wij als westerlingen verantwoordelijkheid dragen voor het gebruik van de schaarse mogelijkheden in deze wereld, dan gaan we over tot exploitatie van de wereld. We halen dan de antwoord-kant er uit, en maken welvaart tot een doel in zichzelf. We gaan dan ook onze medeslaven slaan, d.w.z. hen op zodanige wijze gebruiken, dat wij zelf er het meeste plezier in hebben, zonder ons om hun lot daadwerkelijk te bekommeren.

De economie van het Koninkrijk

Rentmeesterschap is derhalve een antwoord geven aan God met alles wat ons ter beheer door Hem is toevertrouwd, ongeacht of dat nu de dode natuur is, of de levende natuur, of onze eigen gezondheid of onze tijd. Rentmeesterschap geeft aan eigendom het karakter van vruchtgebruik. God gunt ons het gebruik graag, maar altijd tegen de achtergrond van een respect, een zorgvuldig beheer van dat wat Hij gegeven heeft.

* * *

Ik heb de neiging te stellen dat hier de dingen in zeker opzicht op zijn kop zijn gezet. Let wel, het gaat om iets anders, nl. om de volgorde waarin we aan de dingen toekomen. Rentmeesterschap betekent: zorg eerst voor een natuur waarvoor God je ook verantwoordelijk houdt; zorg eerst er voor dat anderen voldoende hebben; en dan zal je zien dat er voldoende voor jezelf en ook voor je samenleving overblijft om goed van te leven. Dit is, om zo te zeggen, de economie van het Koninkrijk. Zoek eerst het Koninkrijk en al het andere zal u toegeworpen worden. Onze stijl, onze volgorde is echter juist andersom: we stellen eerst onze jacht naar meer voorop en vervolgens kijken we of we vanuit dat ''meer'' wellicht iets extra's kunnen doen voor de bescherming van de arme landen en voor het behoud van de natuur.

Wordt vervolgd

DE JAARLIJKSE GEMEENTE TELLING BEGINT DE VOLGENDE WEEK

De jaarlijkse gemeentetelling zal de volgende week dinsdag 6 september beginnen. Gedurende deze maand zal een teller, die een geldige identiteitskaart draagt, bij u aanbellen om in enkele minuten enige gegevens af te checken die nodig zijn voor de vaststelling van:

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De teller moet noteren: de naam, de leeftijd, of u huiseigenaar of huurder bent, schoolkeuze en de adressen van alle leden van de huishouding.

Als de teller u bezoekt, kijk dan alstublieft of alle gegevens op de ''Enumeration Notice'' juist zijn. Als dit niet het geval is, verander het en verifieer deze .

Als u niet thuis bent, zal een ''Notice'' worden achtergelaten. Als er veranderingen nodig zijn, wilt u die dan aanbrengen en de Enumeration Notice so spoedig mogelijk in de geadresseerde en gefrankeerde envelop terugsturen.

Voor meer informatie kunt u contact opnemen met het plaatselijke belasting kantoor

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DE KEUS VAN 'T SMALLE PAD [45]
een vervolgverhaal
door Gé Verhoog

''Neé,'' valt Verbeek in, ''dat hoort niet zo! Gelukkig is het niet waar, maar streef niet naar de hoogste toon, Teunis! Dat is hoogmoed - je hebt je stem niet voor eigen vermaak.''

''En de meester zegt altijd dat we goed hoog moeten zingen, anders zakken we,'' komt Teunis verongelijkt.

''Je weet best wat ik bedoel,'' zegt vader streng.

Moeder heeft een stoel bijgetrokken. ''Kom, Kobus, zet je neer. Wil je koffie?

Vader keert zich naar Klaartje. Waar heb je gezeten? Ik zag je nergens.''

Wat een wonder,'' vindt Klaartje, u ging op in de muziek, dan vergeet een mens zelfs zijn eigen kinderen.''

"Waar zat je?''

''In het gras van onze boomgaard,'' zegt Klaartje. ''Ik zat naast Kobus.''

Een stilte valt in de kleine kamer; Teunis verbergt een grage grinnik achter zijn handen.

''Ik heb iets te vertellen,'' gaat Klaartje door, ''echt iets ernstigs: ik ben vanavond voor het eerst weer met Kobus aan de wandel geweest en we hebben veel met elkaar gepraat, nietwaar, Kobus?''

Kobus knikt wat verlegen. Het valt niet mee een vrouw te krijgen, denkt hij zenuwachtig; 't lijkt wel of hij voor het Sanhedrin staat.

''Zeg het dan,'' port Klaartje hem.

Hij kucht even. ''Ja, ik heb u wat te vertellen: ik ben tot het besluit gekomen over te gaan naar de Gereformeerde Kerk. Ik doe dit uit overtuiging en vraag meteen, of Klaartje en ik - eh -''

''Wat een pracht oplossing,'' valt Teunis tijdig in, ''zwager, welkom in onze familiekring.''

''Dat heb je gauw voor elkaar gebracht,'' bedenkt Henk, maar dat is Jacoba niet met hem eens, ''Je mag niet oordelen, Hendrik! Ik heb Kobus al een paar keer in onze kerk gezien en als jij op je pepermunt sabbelde, zat hij echt met aandacht te luisteren.''

Eindelijk is Verbeek van zijn verbazing bekomen. ''Zwijgen jullie allemaal eens met die zotteklap! Kobus, je zegt dat je bij onze kerk wilt komen?

''Dat heb ik gezegd en het gebeurt. Thuis vinden ze het goed.''

''Nu je met Klaartje wilt trouwen als je genoeg verdient voor een huishouden?''

''Ja, dat is de bedoeling.''

Verbeek schudt zijn hoofd. ''Ik moet je zeggen, dat ik weinig waarde kan hechten aan dit besluit,'' zegt hij beslist, ''om een meisje verlaat je de kerk van je ouders - je wordt Gereformeerd om met Klaartje te kunnen trouwen...''

''Dat is niet waar!'' valt Kobus uit; dan bijt hij zich op de lippen om zich te beheersen. ''Ik heb zien aankomen dat de mensen dit zullen denken, maar waarom verdenkt u me er van?''

'' 't Ligt zo voor de hand, he?'' vindt Verbeek.

Moeder heeft haar breikous in de schoot laten zakken; een intense vreugde straalde in haar op, toen ze Kobus en Klaartje weer samen zag, maar wat is haar man weer een dwarsligger -

''Hoor eens, man, '' zegt ze, ''je bezondigt je, vind ik. Als de Here aan Kobus laat zien, waar hij zich thuis voelt, en dat is de Gereformeerde leer, dan mag jij daar niet aankomen.''

'' 't Is allemaal wel toevallig,'' murmureert Verbeek door, ''als je Klaartje niet had ontmoet, was je levenslang bij de grote kerk gebleven. Wat voor waarde heeft dit alles?''

''U bent een echte profeet die brood eet,'' vindt Teunis, ''u voorspelt wat er gaat gebeuren - nu, dat is radicaal fout! Wees blij dat er een zieltje gered is!''

''He, broer,'' valt Henk in, ''dat lijkt nergens naar. De grote kerk is hetzelfde als onze kerk - we belijden de algemene christelijke kerk en dat wil zeggen, dat we alle richtingen onder een kerk samenvatten.''

''Vertel mij wat,'' snuift Teunis, ''dat weet ik allang.''

''Wel, zeg dan niet zulke zotte dingen,'' vaart Verbeek uit, ''hier kan nooit eens een ernstig gesprek gevoerd worden - jullie met die eigenwijsheden, jullie denken de wijsheid in pacht te hebben en wat kennen jullie van het leven? Je zult later wel eens anders praten, als het leven op je aangestormd is!''

''Maar u vindt het wel goed dat ik voor mijn uitzet ga sparen?'' leidt Klaartje af. ''Met Kobus wil ik later trouwen en met niemand anders.''

''Wat zijn je werkzaamheden eigenlijk?'' ondervraagt Verbeek, ''zit je ook op het gemeentehuis in de bodedienst?''

''Ik heb een mooie kans als klerk aangesteld te worden,'' bericht Kobus, ''ik leer er 's avonds bij.''

''Die wordt burgemeester,'' voorspelt Teunis, ''kan ik later aan de kant van de weg mijn zuster en zwager toejuichen als ze met de vigilante worden binnengehaald, ja, dat doe ik.''

''Ik zal blij zijn, als ik een baantje als loper of zo krijg,'' Kobus kent zijn kwaliteiten en dit gezegde doet Verbeek goed. ''Ik merk, dat je het hart niet hoog draagt. Welnu, doe je best en laat uit je levenswandel zien, dat je oprecht en zuiver in de leer bent, dan geeft ik mijn toestemming.''

''Misschien krijgen jullie later kinderen in mijn klas,'' ontdekt Teunis blijmoedig, ''wat zal ik die schapen laten leren! Als ze niet willen, ransel ik er op los.''

''Beul!'' duwt Jacoba hem toe, maar Klaartje bloost zo tot achter haar oren dat ze zich helemaal naar Kobus overbuigt om die kleur te bedekken...

Met ingang van 6 september 1977
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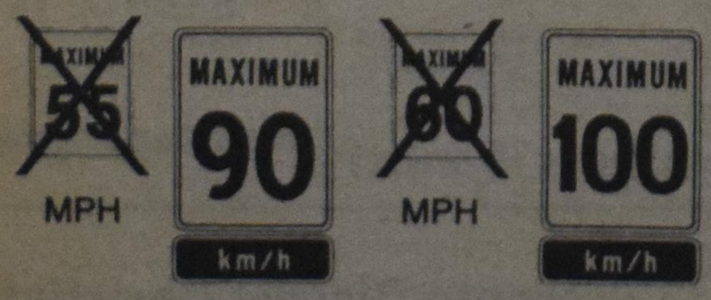

Distance sign
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Het is een gemakkelijk systeem en de meeste landen gebruiken het al. Ontario en andere provincies zijn bezig het over te nemen in een Canada omvattend plan dat is goedgekeurd door de Metric Commission Canada.

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Bestudeer de borden die we hier laten zien en u hebt het gauw genoeg door.

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Thank You

GREIDANUS: Neis and Susan Greidanus sincerely thank their children, grandchildren, relatives and friends for the good wishes, flowers, letters and cards send to them on their 45th wedding anniversary. Above all we thank God Who has been with us in all those years and has blessed us so abundantly.
Edmonton, Alta. T5H 1K1.

KAMPEN: We would like to express our sincere thanks to all relatives and friends for the good wishes, cards, flowers and gifts we received on our 50th wedding anniversary. Above all we thank the Lord for His rich blessings. Mr.& Mrs. U.Kampen, Burlington,Ont.

KAMPMAN: Hierbij willen we allen die belangstelling toonden bij onze 50-jarige huwelijksherdenking recht hartelijk bedanken voor hun bezoek, kaarten en giften voor C.R.W.R.C. Matsqui, B.C.

VANROSSUM: SOLI DEO GLORIA
For the cards, flowers and gifts we thank all of you, who remembered us and celebrated with us our 40th wedding anniversary. May the Lord continue, bestowing His blessings upon us as parents, children and grandchildren and all of you. With greetings, The VanRossums, Maranatha Home, Burlington, Ont.

Births

BOERSMA: Peter and Adrienne joyously announce the birth of their firstborn, NATHAN ALEXANDER, born on August 19, 1977. First grandchild for Mr. & Mrs. E. Slothouber of Smithville, Ont., eighth grandchild for Mr. A.Boersma of Hamilton.

BOMHOF: With gratitude to God, the Creator of life, we joyfully announce the birth of our first child, JEREMY JOHN, born on August 11, 1977. Thankful parents are Gary & JoAnn Bomhof of Mt. Brydges, Ont. Jeremy is the 4th grandchild for Mr. G. Bomhof of Victoria,B.C. and 1st grandchild for Mr. & Mrs. J. Boersma of Burnaby, B.C.

DAVIS: Rob and Janey give thanks to God for the precious gift of a daughter JENNIFER KRISTEN, born August 10, 1977. A sister for Michael Patrick. Fourth grandchild for Mr.& Mrs. Rein Bakker and Mr.& Mrs. R. Davis, all of Guelph, Ont.

VANDENBERG: With much gladness in our hearts, we thank God the Giver of life for our son BRANDON MARK. He was born Aug.15, 1977 at 6.06 a.m. at 7 lbs 13 oz. Proud grandparents: Mr.& Mrs. Adrian Vandenberg and Mr.& Mrs. Harry De Jong. Len and Jane Vandenberg, 114 Corman Ave., Stoney Creek, Ont.

Births

DEN OTTER: John and Margaretha (nee Spronk) are happy to announce a gift from the Lord, MICHELLE ANNA, born on August 11, 1977. 423 Richardson Ave., Ottawa, Ont. K2B 5G7

GUTTER: Met dank aan God en grote blijdschap geven wij kennis van de geboorte van onze dochter en mijn zusje HELENA BERTHA. Harry & Ria Gutter en Daniel. Naarden, 13 aug. 1977. Albert Grootlaan 4.

NYLAND: We thank our heavenly Father for entrusting to our care a precious baby girl,
ANNETTE DOROTHY. Grateful parents are Fred & Grace Nyland. 4th grandchild for Mr.& Mrs. B. Gorter, 13th grandchild for Mr.& Mrs. J.W.Nyland. R.R.#1, Millgrove, Ont. L0R 1V0

VELD: With thanks to God the Giver of life, Henry & Margaret rejoice with the birth of their firstborn, a son, on August 19, 1977, whom we named:
DAVID MATTHEW. Sixth grandchild for Mr.& Mrs. L.Moesker, Wellandport and 17th grandchild for Mr.& Mrs. K.Veld, Fonthill.

WUBS: Psalm 139:13-16. God has enriched our family with the birth of a healthy son,
JEFFREY CHRISTOPHER, on August 18, 1977. A little brother for Carolyn, Jason and Matthew. He is the 18th grandchild for Rev. & Mrs. A.W.Schaafsma and the 27th grandchild for Mr.& Mrs. H.Wubs. Happy parents are Jeff & Christina Wubs, 8648-12th Ave, Burnaby, B.C. V3N 2L9

Engaged

STEL: Mr. & Mrs. Romke Stel, 380 Gibb St. Apt. 402, Oshawa, are pleased to announce the engagement of their only daughter
MARILYN PATRICIA to RICHARD JOHN,son of Mr.&Mrs. Richard Maddeaux of 20 Marwill St.,Toronto, Ont.

Marriages

CHURCH-MIEDEMA: Mr.& Mrs. Leonard Church, R.R.1, Fenelon Falls, Ont. are happy to announce the engagement of their daughter LINDA ANN to DONALD LLOYD, son of Mr. & Mrs. Leo Miedema, R.R.1, Jarvis, Ont. Marriage will take place on Saturday, September 17, 1977 at Wesley United Church, Jarvis, Ont.

DUIKER-VANDERMAREL: Mr. & Mrs. C. Duiker of Rockwood, Ont., are pleased to announce the forthcoming marriage of their daughter MARYKE WILMA to Mr.ANTONIE PIETER VANDERMAREL of Brownsville, Ont. The wedding ceremony will take place, the Lord willing, on Sat. Sept. 10,1977 at 4 p.m. in the Bethel Chr.Ref.Church, Acton, Ont. Rev.H.Bierman of Barrie officiating. Future address: R.R. 1, Brownsville, Ont.

Anniversaries

1952 1977
With joy and gratitude to God we hope to celebrate the 25th wedding anniversary of our dear parents
OSCAR (OETZE) DEELSTRA
and
OBBIE DEELSTRA nee Piersma
We thank God for His love and guidance through these years, and pray that He will continue to bless them richly in the years to come.
Their children:
Strathroy, Ont.— Doreen
Comilla, Bangladesh — John
Wyoming, Ont.— Gerald
Home address: R.R.#1, Wyoming, Ont. N0N 1T0

Anniversaries

With much joy and thankfulness to our heavenly Father we hope, the Lord willing, to celebrate with our parents
CHRIS & WILHELMINA DUIKER
nee Groenendijk
their 30th wedding anniversary on September 4, 1977. We thank God for you, Dad and Mom. May He continue to bless your marriage in the coming years.
Love:
Rink & Anne: Julia, Rebecca
Ria & John: Lisa, Maria, Julie
Archie & Sue
Chris
Mary & Andy
Robbie
Nancy
Home address: 150 Balaclava Rd., Rockwood, Ont.

1952 Stoney Creek 1977
On Tuesday, September 10, 1977, the Lord willing, we hope to celebrate the 25th wedding anniversary of our parents
HARRY & NELL KOOPMAN
nee Koornneef
As their gratefull children, we pray that the Lord will continue to bless them with many happy years together yet.
Reynold & Marlene
Edward & Miriam van Egmond
Michael, Eric, Susan, Donald, Elizabeth
Home address: 274 Green Mnt.Rd., R.R.#1, Stoney Creek, Ont. L8G 3X4

Amsterdam Toronto
1937 1977
On September 2, 1977
COEN VANDERIET
and
CATHARINE VANDERIET-Farenhorst
celebrated their 40th wedding anniversary. We, as relatives, are happy that the Lord kept them together for such a long time. We pray that He will uphold them with His nearness and goodness throughout the future.
Coevorden, Holl.— Mrs. H.S.Varenhorst-Farenhorst & children
Jenison, Mich.— J.Veltman-M.Veltman-Farenhorst & children
Hamilton, Ont.— J.C.Farenhorst-Deenik, & children

Psalm 81:11b
On Sept.10 D.V. we hope to celebrate with our parents
GERRIT JAN & HENDRIKA
VAN SOEST nee Van Elswijk
their 40th wedding anniversary. We thank God for sparing them for us these many years and pray He will continue to be with them in the future.
Moorefield, Ont.— John & Bertha Van Soest: Irene, Gerald John, Susan, Jeffrey,Barbara
Exeter, Ont.— Jerry & Mary De Boer: Sheryl & Sandra
Vermillion Bay, Ont.— Jack & Lynda Van Soest: Kimberly, Karen, Krista
Med.Hat,Alta.— Harry & Shirley Wimmehove: Michael & Wayne
Drayton,Ont.— Hans & Dorothy Rozema: Robert, Shirley Ann, Brenda
An open house will be held on Sept.10 at their home, Queen St., Drayton, Ont. from 2:00 to 5:00 p.m. Best wishes only.

Speakers Bureau
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- Interesting topics for church and school groups from Reformed perspective
- Booklets for 1977-78 will soon be mailed to CRC pastors and clerks

Anniversaries

1947 1977
September 4
ANTON J. VIS and ALICE VIS
nee Eising
by Rev. Ploeger in Kulenberg, Netherlands.
Congratulations Mom & Dad and love from your children:
Leo & Lis Vis
Henney & Harm Miedema
Terry & Arnie Jagt
Bob Vis
Irene & John Van Brug
and your grandchildren:
Shirley,Tammy,Terri-Anne,Tanya,Lisa,Len,Anthony,Jeff,Yvonne,Danielle,Naomi.
"So faith, hope and love abide, these three; but the greatest of these is love." 1Cor.13:13

Obituaries

Nog onverwachts nam de Here tot Zich onze lieve zuster, schoonzuster en tante
BASTINA TEN HAVE-POORT
in de leeftijd van 86 jaar. Sinds 1956 weduwe van H. ten Have.
Wyoming, 17 aug. 1977
Fam. H.Poort
Woodstock — Fam.Wm.Poort

De Hollandse Vrouwenvereniging "Tot arbeid geroepen", Chatham, Ont. betuigt haar innige deelneming met een van haar leden, Mrs. Fernhout met het overlijden van haar man op 19 augustus, 1977. Sterke en vertrooste de Here haar en haar kinderen in deze moeilijke weg. Het Bestuur

On August 19, 1977, God in His infinite wisdom took to Himself our beloved wife, mother and grandmother
JACOBA TE BRAKE nee Duthler
in her 67th year.
She is lovingly remembered by her husband, Gerrit Jan Te Brake and children:
Burlington — Henk & Alice Te Brake
Bill & Alice Te Brake
Calgary,Alta.— Hans & Elsie Te Brake
Burlington — Len & Ena Hordyk
Hans & Alice Vander Stoep
Wainfleet — Jim & Joyce Te Brake
Cambridge — John & Heidi Te Brake
Millgrove — Bart & Geesje Van Zandwijk
and 24 grandchildren
4469 Guelph Line, Burlington,Ont.
Mailing address: R.R.#2, Milton, Ont. L9T 2X6

19 augustus 1977
Heden nam de Here plotseling tot zich ons medelid
Mr. KLAAS FERNHOUT
in de ouderdom van 69 jaar.
Dat de Here Mrs. Fernhout en familie mag sterken in dit zware verlies.
Chr.Golden Age Club,
Chatham, Ont.

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Please write to:
Mr.H.J. Van Het Veld, principal
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Box 527, Woodbridge, Ont. L4L 1B3
Phone: 851-1772 (daytime) or 457-5693 (evenings)

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BRITISH COLUMBIA

CHILLIWACK: Chilliwack Elementary Christian School invites applications from experienced teachers for the school year 1977-78. Send resume to Mrs.G.Hogeterp, 9800 McNaught Rd., Chilliwack, B.C. V2P 6G2.

Accomodation

University of Guelph students have room for two more persons in rented town house, beginning Sept. 1. Ride to campus available. For information call: Joe Colijn at 386-6258 or Henry Zantingh at 957-7201.

Church Items

Maranatha C.R.C., Calgary, Alta., invites any C.R. pastor, candidate for the ministry or seminarian interested in serving as stated supply to reply by phone or letter to Mr. Peter Mol, P.O. Box 3250, Stn. B, Calgary, Alta., Canada, T2M 4L9. Telephone (403)288-8019.
Length of term, duties and salary are negotiable. Furnished house, utilities and telephone will be provided.

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Personal

I would like to meet and correspond with a Chr.Ref.Lady, 30-35. I enjoy movies, camping and travelling. Letters to Box nr.4215, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3

Young man, 24 years, Landed Dutch immigrant, Business College graduate, is looking for office job. Letters to Box nr.4216, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3

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Classified Advertising

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Help Wanted

Which young girl would like to join our family for the next year or so to care for our two children during part of the day and assist in housekeeping. We are a happy family living within commuting distance of Montreal and are active members of the Chr. Ref. Church there. Please write: Mrs. J. Houweling, 58 Tenth Ave., Terrasse Vaudreuil, P.Q.

Young man required for market garden farm in Waterdown. Experience and transportation an asset. References required. Write to Box # 4214, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

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Trenton Church Choir

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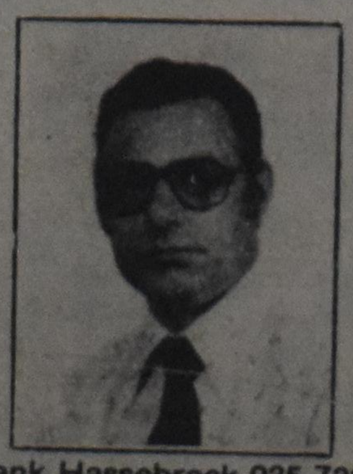

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BOOKS

Perspectives on the New Pentecostalism by Russel P. Spittler, Editor; published by Baker Book House, Grand Rapids, Mich.; 268 pages; $7.95.

Reviewed by Henry R. De Bolster, Pastor of the Maranatha Chr.Ref.Church of St. Catharines, Ont.

The Synod of the Christian Reformed Church published an important report in 1973 regarding neo-Pentecostalism. The reason for this document was the fact that also in the Chr.Ref.Church some members became involved with the socalled Charismatic movement. This movement is known for its emphasis on "tongue speaking" "prophecying" and "faithhealing" as gifts of the Spirit which they say have received as evidence of the Baptism of the Holy Spirit.

It is not always easy to approach those members with, in the Church and it is frustrating for those members as well not to be understood as they give expression to their experiences.

For that reason I would like to recommend to you a book that is written from the Pentecostal perspective, but traces neo-pentecostalism from its roots within the pentecostal movement.

It is an interesting book. It shows the historical background, looks at the theological viewpoints and then gives a critical assessment of what is happening today in the several churches with regards to neo-pentecostalism. A pentecostal administrator, an evangelical observer and an ecumenical observer give their view on the subject, and since the book is written by either pentecostal people or those who are very sympathetic to it, a listening ear can be very useful. The writers do not try to convert people, as a matter of fact they look at their own movement in a critical manner.

If you want to know more about pentecostalism and about members of the church who have become involved in this you should read this book and please compare what you read with the report of the church which I mentioned earlier and which is available as a booklet from the Christian Reformed Publishing House.

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Books

The Journal of Pastoral Practice, a Professional Periodical for Ministers. Vol.I, No.1. (Winter 1977), Jay E.Adams, editor in chief (Presbyterian and Reformed Publishing Co., Nutley, N.J., U.S.A.). Sold separately, $3.50, by Speelman's Bookhouse

Reviewed by Rev. A.Kuyvenhoven, pastor of the Clarkson Chr.Ref.Church.

This new periodical is launched by the Institute of Pastoral Studies of the Christian Counseling and Educational Foundation, an organization of which Dr. Jay E. Adams is the spiritual father. Two issues of the periodical are scheduled for 1977. No subscription is offered or solicited. Separate issues of this periodical will be sold as books in Christian bookstores or they may be ordered at 1790 E.Willow Grove Ave., Laverock, Pensylvania 19118, USA.

There are ten departments in this first issue of the Journal. Each department has an editor who is responsible for his section. The departments and their editors are: Christian Education (Paul G. Settle), Counseling (Howard A.Eyrich), Evangelism (D. Clair Davis), Management and Finances (Bob DenDulk), Medicine and Health (Bob Smith), Missions (Milton Fisher), Para-Christianity (Wesley Walters), Pastoral Work (James M. Baird), Preaching (Jay Adams) and Book Reviews.

If the editors manage to fill all the departments with worthy contributions, all of them as "intensely practical" as Adams says the Journal hopes to be, this is going to be a helpful periodical. But the first issue does not have a wide range of excellence.

"Pastoral Work," - a very hard-to-delineate department-has only one (mediocre) article on "leadership", which begins: "I did not want to write this article..." And the section on "Preaching", which Prof. Adams kept for himself has also one article, written by the editor. This little essay on "Preaching with Purpose" contains the most important word I (Adams) could speak to you about preaching." He tells us that the general and specific purpose of the sermon should be spelled out and that failure to do so has caused stacks of aimless sermons and scores of confused congregations. But in his three pages and seven lines the professor does not spell out how this familiar tool of the teacher must now be handled by the theologian. The department of "Christian Education" does not have a promising start either. I am not impressed with editor Settle's knowledge of the field, I disagree with some of his advice, and he tends to preach too much.

However, if this Journal continues to appear, I would have high hopes for the department "Para-Christianity" which deal with the cults. First we must applaud the inclusion of this topic in a periodical intended for ministers. Seminaries do not or cannot pay much attention to these pseudo Christian forces but congregations and pastors are constantly fighting these wolves. And, secondly, the editor, Wesley Walters, seems to be the right man for the right section. His fifteen pages of well-written information and analysis are up-to-date, carefully researched and extremely useful for pastors.

The bulk of the articles in this first issue of the Journal deals with counselling. All of the writing on this topic is pervaded by the influence of Jay. E.Adams and his school of "nouthetic counselling," as it is called. (The name comes from a New Testament word for exhort, admonish, correct). I am no expert on this topic but I am intrigued by Jay E.Adams' system and I admire the courage of a Christian man who cuts through a mass of worldy bandaids to administer a biblical remedy.

The proof of any theory is in the pudding of the disciples. A number of Adams' students write in this Journal. The longest article is a re-worked paper which was originally submitted in a graduate course at Western Conservative Baptist Seminary. Howard A.Eyrich and Bruce L. Strickland are the authors and their article is called "Counseling the Decision Makers." Their topic is important enough: how do I arrive at a decision which is according to God's will? And how do I counsel someone so that (s)he can make a God-pleasing choice? The authors discuss assumptions and other factors involved in decision making and they give elaborate illustrations how this kind of thing could happen in a pastor's office. With the authors I believe that human decisions will be judged by God and must be tested by the Scriptures.But I do not think that their essay is very helpful, except in combating emotionalism. And the conversations between the pastor and the counselee are positively unreal.

The biggest flaw in many articles in this Journal I find in the use of the Scriptures. In the article about decision-making a man names Jim wants to move to another place for another job; but his pastor thinks that the real reason why he wants to move lies in his jealousy of Arthur, with whom he works, and because he cannot stand his father-in-law who spoils his children. So, the pastor says to Jim: "I would like you to do a Bible study of the following passages: Matthew 27:18, Mark 15:10, Romans 1:29..." and eight more passages including Psalm 73. If Jim would follow this advice he would read in the two gospel texts that the Jews delivered up Jesus because of envy. And if he would next turn to Romans 1:29, he would read that those who suppressed God's revelation "were filled

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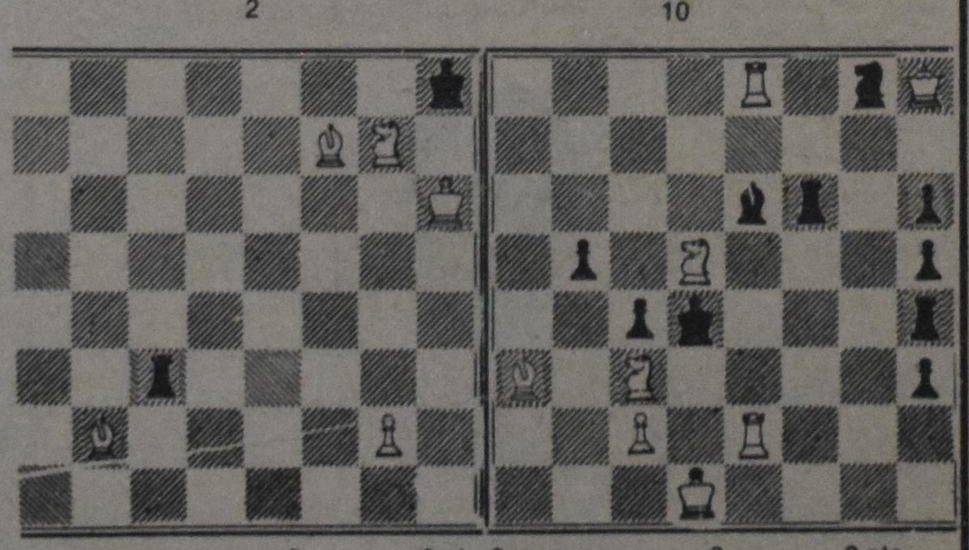
Editor: Pete Layer **LET'S PLAY CHESS**

FIRST SERIES OF PROBLEMS IN SEPTEMBER

#711	#712
A.Palatz, Germany, 1929	M.Olsen, Spain, 1943
2	10



3 mover 5 3 pts. 2 mover 8 2 pts.

Notes:
I hope everyone has had a good and relaxing summer and that you are ready for the fall and winter months. If you plan to play Chess by Correspondence, remember, the deadline to enroll is the end of September. The hardest thingin #711 is to find the best Black defense. Please indicate the key and threat, if any. You don't have to repeat endless variations - just be sure to note what the keymove accomplishes. Please give the key and threat, if any, for the two-mover, #712. The deadline will be given next week.

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with all manner of wickedness, evil covetousness, malice, full of envy, murder, strife, deceit." The keyword is envy. Jim must find this word to see the real reason for the decision he is about to make. I would like to meet the counselor who ever tried this sort of thing on anybody.

And here is an utterly puzzling use of the Bible. In a short article on "Disciplined listening," by Mike Stringley, you find the following statement with prooftexts: "Diagnosis means carefully to investigate a matter and then to make a decision (Acts 23:15; 24:22: 25:21)." The Biblical references are to the Jewish conspirators who decided to kill Paul, Felix's decision to keep Paul in Caesarea, and Paul's decision to appeal to the emperor.

I know that the Journal wants to be "intensely practical", but even nouthetic counselors, who get it and give it straight from the Book, should be made to think about that Book - about the nature and extent of its authority. A good theory is still the most practical approach to any job.

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Afternoon Speakers are Rev.Carl D.Tuyl
and Mr. John Struik
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Sunday, Oct. 16: Morning Services: 9:00 a.m. Rev.A.Van Eek
11:00 a.m. Rev.C.Schemper
3:30 p.m. Combined Anniversary Service - Rev.T. Hofman at Grace Presbyterian Church

We extend a special invitation to all friends and former members to join us in these celebrations. Accomodations will be provided upon request. For information contact: E. Vanderveen, 335 Glamorgan Cr., S.W., Calgary, Alberta. T3E 5B7

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Mixer at the home of Dr. and Mrs.Jan Oosterhuis (Victoria Road, London E.) on Friday, September 16, at 8 p.m.

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P.S. Please send me your London address and telephone number!

Calendar of events

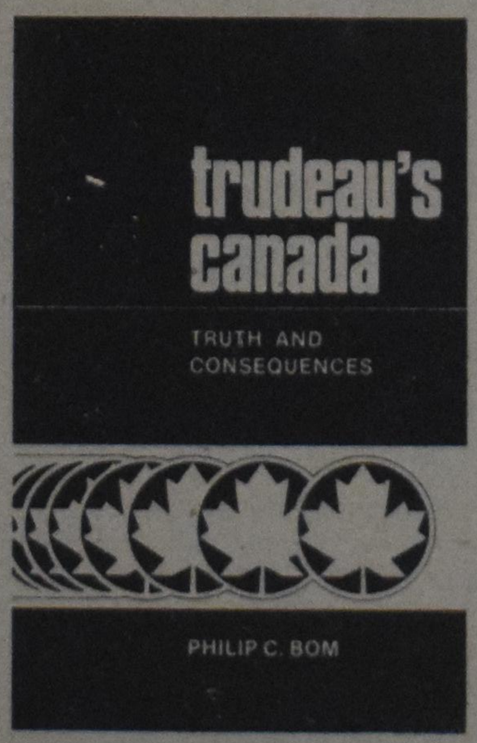
Sep.2-5	Camp Kemonoya Labor Day weekend conference of the Huron Campus ministry. Contact Bill Bos, 532 A.Brookhaven Crescent, Waterloo, Ont.
Sep.10	Annual Youth Evangelism Services (YES) Conference, Brantford, Ont. CRC.
Sep.11	Wilfrid Laurier University and University of Waterloo: all students are invited to a welcome lunch at the Kitchener CRC after the morning service
Sep.11	University of Guelph students are all invited to a welcome supper at Guelph CRC after the afternoon service at 5 p.m
Sep.17	20th Annual Convention of the Sunday School Teachers Association in Bowmanville.
Sep.24	All-Ontario fall rally of the Christian Labour Association of Canada, Woodbridge Distr.Christ.High, Toronto, 9 a.m. Speakers: Prof.Dr. Willem Albada and Rev.Jack B. Vos
Sep. 26	Dr. Willem Albeda on "What's happening on the Dutch labour scene?" 8:00 pm, Willowdale Chr. Ref. Church. AACS Public Lecture.
Oct. 1	Sunday School Covention for Eastern Ontario to be held on Sa. Oct. 1, at 9 am. in Ottawa, Ont.(Calvin Chr. Ref. Church).
Oct.15	Annual Meeting of the Committee for Justice and Liberty Foundation in Toronto. Guest speaker: Dr. E.F.Schumacher, author of Small is Beautiful.

Schaeffer film series

The ten week film series, How Should We then Live? is being shown at the Toronto (Rehoboth) CRC, 800 Burnhampthorpe Road, Etobicoke from Oct.3 to Dec.12. The series is being shown on ten consecutive Mondays and includes such topics as the Roman age, the Middle age, the Renaissance, the Reformation, the revolutionary age, the scientific age, the age of non-reason.

NEXT ISSUES OF CC:

DATED	MAILED	AD DEADLINE
Sept. 2	Aug. 31	Aug. 29
Sept. 9	Sept. 7	Sept. 5
Sept.16	Sept. 13	Sept.12



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Books

An outstanding contribution by Ontario publisher

by Rev. Louis Tamminga

Rev. Tamminga is pastor of the Willowdale Chr. Ref. Church in Toronto.

How do we view the Bible? How do we read its historical parts, both Old and New Testament? What is the purpose of God's revelation? What ties the various parts of the Bible together and how?

Pastors struggle with these questions almost every week in their sermon preparation. But so do mothers who tell their children a Bible story before tucking them in for the night. And Christian school-teachers and Church School teachers struggle with these problems too. How do we apply the scriptural givens to our lives? What is the Bible all about? Why is the Bible divided into Old and New Testament? Why was it written over so many centuries? Why doesn't it address itself to some of our complex questions?

I don't know of any comprehensive handbook of the Bible in the English language that sheds sufficient light on these questions.

It is for this reason that the initiative taken by Paideia Press and Dr. H. Evan Runner of Calvin College to translate S.G. DeGraaf's **Verbondsgeschiedenis** is of such great significance. Through the excellent services of translator and publisher the first of four volumes is now available.

If ever a book met a great need it is this one! It deserves wide interest. I do not hesitate in this case simply to ask our readers to buy this book. And that for urgent reasons. We live in a theological climate that has done injustice to the unity of the Scriptures. The fundamentalist-evangelical world has, by and large, failed to grasp the fact that it is the covenantal relationship between God and His people that binds the Scriptures together. Bible history is covenant history. That's why the whole Bible has a grip on our lives. Reading the Bible that way leads us to living with God Who is keeping covenant.

Many a minister will remember with thankfulness the appearance of Rev. Andrew Kuyvenhoven's **Partnership**, a most effective catechism book, also very suitable for group study, explaining eloquently the riches of the covenant for the lives of God's children. **Promise and Deliverance** brings that message, filling it out, as it re-tells the biblical accounts from creation to the conquest of Canaan.

There will probably be some discussion about the choice of title — **Promise and Deliverance**. It is a bit more colourful than **Verbondsgeschiedenis**. The English title has a subtle dual meaning, both very much to the point, but it does not immediately typify the nature of the content. A good choice anyway.

Dr. Runner (who gives a lot of credit to his wife in this big undertaking) provided the first volume with a brief but beautiful **Introduction**, a succinct summary of the all-encompassing significance of the covenant and the kingdom, indicating its relevance for our North American scene.

A quote from that introduction would be helpful to us all:

"De Graaf's theocentric preaching, which witnessed to God's sovereignty over the entire life of His people, gripped the hearts of his hearers in his day. The same emphasis, as it comes through in **Promise and Deliverance**, should be a matter of paramount interest and concern today to evangelicals who are manifesting a growing social awareness and seeking more and more points of contact between Christian beliefs and daily life. Much of the literature that circulates in evangelical circles is concerned with limited topics, such as angels, demonology, the return of Jews to Palestine as a fulfillment of prophecy, or with the gifts of the Spirit, or with particular Bible books. Useful as such studies may be, in the final analysis they make little sense to minds that have not grasped the divinely established order of things and the basic covenant relationship to God in terms of which this order is to be understood. Moreover, almost all evangelical literature limits itself to a concern for the salvation of lost sinners — which concern is proper and necessary in its place — while failing to penetrate behind the drama of fall and redemption to the order of creation and the covenantal character of religion, which alone makes evangelism meaningful. It almost seems that we have forgotten the significance of the revelation that God is the Creator!

"Wherever men long for righteousness and peace, wherever they hunger and thirst after Christ, it is absolutely imperative that they be directed to both heart and the full range of the Good News of God's covenant with man and the earth. That covenant embraces all possible earthly relationships — family, marriage, education, economic life (work), politics, arts, communications, worship."

S.G. DeGraaf wrote the book initially for teachers, both in Sunday School and grade school as a tool to assist them in telling the Bible stories. The Bible blooms open when you read **Promise and Deliverance**. You don't read just about God, or just about man. You read about God revealing Himself as Redeemer making covenant with His people. The Mediator Himself is operative in the old Testament already, revealing Himself, fashioning a new covenant community of redeemed people, called to a life of service in God's great world.

A few remarks should be added here.

Promise and Deliverance is laid out very effectively. Each chapter has an introduction which explains the significance of a particular Bible story. This is followed by a "Main Thought", sort of a thesis which states the message as a brief proposition. Following that is the story itself printed in larger letters. Some fine maps are added as well.

Teachers will use it with fruit in a variety of settings. But it can be used for family and "private" devotions as well. It could well be read "after supper" around the table.

The translation is outstanding. The language is never cramped as many translations are. There never is a hint of this being a translation. Here and there DeGraaf's long sentences are split into two english sentences. But the translator also combined short Dutch sentences into one easy flowing English sentence. The Dutch have a way of using sentences without a verb. Runner wisely avoided that. He was not afraid to choose a free translation where it added to readability. Thus the Dutch sentence, "...het evangelie te koop dragen als een marskramer", became, "...sell the gospel the way an advertizer sells beauty soap". And the exclamation, "Wat een bloemenpracht!" was rendered, "What a gorgeous array of flowers He made!".

I diligently searched for weaknesses in both translation and publishing, something to criticize, because that's what reviewers do, but I found none. Paideia Press, too, did a fine job. It is a beautifully bound book. Congratulations to Publisher John Hultink and editor Dr. Ted Plantinga. I understand that Dr. Gordon Spykman will write a study guide to accompany **Promise and Deliverance.** Many will look forward to that.

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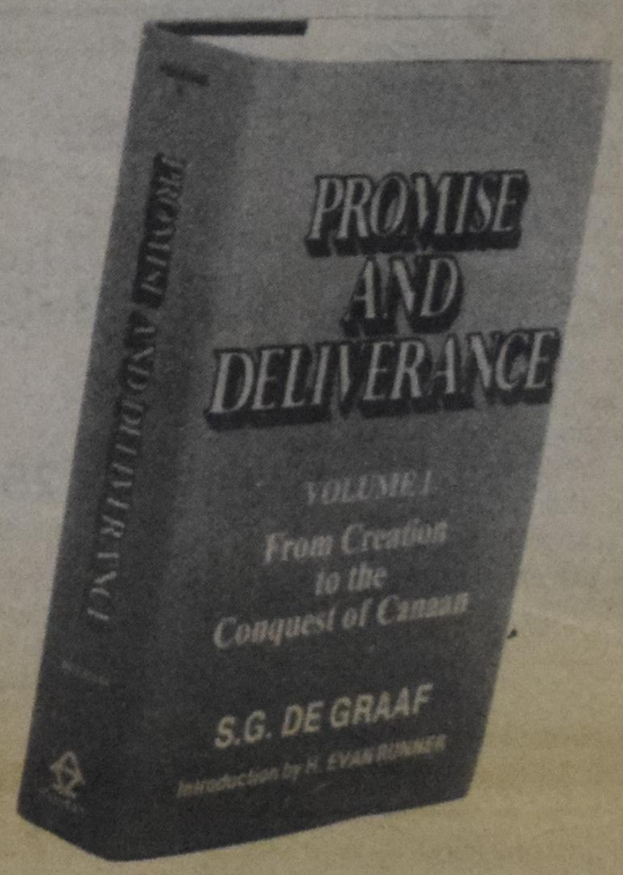

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